Kshīr Bhavani

TIMES

योगमातिष्ठ उत्तिष्ठ [Resort to Yoga and Stand up)

क्षीर भवानी टाइम्स

MARCH-APRIL 2007

अव हॅतु धवु कासि बनि दीदारो,
सोंत छावनि बालयारो नेर। [Master ZINDA KAUL]

COME OUT TO ENJOY THE SPRING, MY DEAR FRIEND
IT WILL, BY THE WAY, AFFORD AN OPPORTUNITY
TO SOME PEOPLE OF SEEING YOU.

ON THE OCCASION OF *ZANGA-TRAI*, OUR *MOTHERS'-DAY*

WE INVOKE *MATRI-SHAKTI*, THUS :

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते। गच्छामित्रान्प्रपद्यस्व मामीषां कंचनोच्छिष:।।
ऋ० ६ ।७५।१६।।

[O' Thou Blazingly Combative Lady ! Bounce and Pounce Devastatingly, with all Thy Might and Main, on Thy enemies, making sure that none escapes Thy onslaught]. (Rigved 06/75/16)

AND PAY OUR RESPECTFUL HOMAGE TO THE THUNDERBOLT OF THE FIRST WAR OF INDIAN INDEPENDENCE :

LAXMI BAI RANI OF JHANSI

चमक उठी सन् सत्तावन में, वह तलवार पुरानी थी।
बुन्देले हरबोलों के मुँह, हमने सुनी कहानी थी।
खूब लड़ी मर्दानी, वह तो झांसी वाली रानी थी।
–सुभद्रा कुमारी चौहान

- *"Best and bravest of the rebel leaders"* — Sir Hugh Rose, the English General who opposed her.
- *Jhansi was taken by storm in April 1858, but the Rani slipped away and managed to occupy the Stronghold of Gwalior. However, she was killed while fighting gallantly at the head of her troops.* — H.G. Rawlinson, (CIE)
- *"One name stands out above others and is revered still in popular memory, the name of Laxmi Bai, Rani of Jhansi, a girl twenty years of age, who died fighting."* — Pt. Jawaharlal Nehru (Discovery of India)

क्षीर भवानी टाइम्स

KSHIR BHAVANI TIMES

[RESORT TO YOGA AND STAND UP]

योगमातिष्ठ उतिष्ठ

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हिन्दी भाग

कशमीरी भाग

KSHIR BHAWANI TIMES
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COVER PAGE : THE VALLEY IN SPRING – with a verse from Master Zinda Kaul's poem "SOANT" and his own English rendering of it .... *EDITOR*

A WAVELET OF VEDIC WISDOM

अन्यदेवाहुर्विद्ययान्यदाहुरविद्यया।
इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे॥

विद्यां चाविद्यां च यस्तद् वेदोभयँ सह।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते॥

[ईश-उपनिषद-10, 11]

The ancient seers have thoroughly deliberated upon and completely explained to us the best of all benefits that accrue from Vidhya (Divine Knowledge) and also from Avidhya (Action), severally.

The blessed one who gains precise and simultaneous comprehension of both these elements of Vidhya (Divine Knowledge) and Avidhya (Action), shall assuredly transcend "Death" by means of the latter and attain immortality by means of the former.

[ISHA UPANISHAD/10, 11]

Note :

Our ancient seers have, understandably, striven very hard, by way of sustained meditations, to secure numerous revelations of eternal truths about this Creation [प्रपञ्च]. The real import of the elements of '*Knowledge*' and '*Action*' also dawned on them in the process. These truths, together with exhaustive commentaries thereon, have trickled down to us from generations past, through equally discerning sages. Only a few rare *alert ones* [सुर्घीभोक्ता] can avail themselves of the benefit of the wonderful findings of our inward-looking ancient scientists while the vast majority of us slumber away our time.

Even geniuses cannot have a clear comprehension of *Karam* (*Action*) and *Akaram* (*Divine Knowledge*). "*Sages too are perplexed as to what is action, what inaction*" : किम कर्म किमऽकर्मेति कवयोऽप्यत्र मोहिताः [BG: 04/16]. A superficial understanding of *Vidhya/Jnan* (*Knowledge*) may lead one to believe that he has become a *Jnani* which eventually makes him a charlatan. Similarly, scanty knowledge of *Avidhya/Karam (Action)* may impel a person to discard action as superfluous and abandon even legitimate and obligatory duties. Abjectly failing to attain *liberation*, such persons, instead, become social parasites. In order, therefore, to steer clear of such futile, senseless and potentially dangerous diversions, one should have an unalloyed conception and profound knowledge of both *Vidhya/Jnan* and *Avidhya/Karam*, alongside each other. Thus, tearing asunder one's fetters of *doership* and the hate-love syndrome, one can march ahead on the path of spirituality unhindered, with one's head held high.

[Free rendering & Note by BL Khar]

From President's Desk

Brothers and Sisters,

Namaskar

I take this opportunity to convey my heartiest congratulations to you all on the auspicious occasions of Navreh-Amavasya, Navareh, Zanga-Tria, Durga Ashtami (Mahayagnya) and Rama-Naumi. May the New Year bring peace and prosperity to all of us individually and collectively. May we be witness to some tangible moves toward our return to our home, our sweet home, during this year.

We are now in the seventeenth year of our forced exile and with every passing day our sufferings get snow balled. Having lost our moorings, we have scattered all over India and even in foreign lands. Wherever we may be forced to go and live, our minds remain constantly attuned to the lush green paradise on earth wherefrom we have been hounded out villainously, There will, therefore, be no respite for us until we get the ***core issue*** of our honourable return to our habitat in the valley finally settled. Meantime, however, we cannot afford to remain oblivious of some of our subsidiary problems, which have cropped up directly or in consequence of our migration. By far the most important subsidiary problem for us was to secure the future of our young boys and girls. This is an issue that could not brook any delay. However, having become conscious of this problem immediately with the onset of militancy in the valley, quick timely steps were taken, (which are still afoot), at different levels, through various NGOs, national and international, with a view to addressing ourselves to this problem in the best possible manner.

Another subsidiary problem that has been staring into our face, from the early stages of militancy, relates to the senior citizens of our community. It is a fact of life that as we grow older, the characteristic traits of our personality become more marked and morbid. Deprivation, dejection and helplessness are some of the natural attributes of old age, regardless of one's physical or mental condition, financial stability and social standing, That is a universal phenomenon. Older people need to be cared for by the younger ones. It is, therefore, a common adage, across communities. Adding the impact of the onslaught of exodus to the basic infirmities of old age, the plight of our older people can better be imagined than described. The intensity of the jolt they received as a result of getting first brutalized and then hounded out of their homes is, understandably, more severe than it is of the younger ones. Our older people are, therefore, a class by themselves, distinct from the other older people of the world. Apart from deprivation, dejection and helplessness, inherent in the natural process of ageing, our older people suffer abjectly from more adverse psychic effects. Having been reduced to penury, they fall victim to mal-nutrition and consequently to numerous ailments. They ill afford proper treatment and medication. There are a number of cases where men/ women have remained bed-ridden, some of them in a complete comatose condition, for months and years together, developing bedsores and dying by inches, Their young ones, their near and dear ones, are not, generally, close by, because of their own survival/sustenance problems which drive them away to distant places. They are, as such, reduced to abject misery, and eventually pop off, unheard of and unsung. Obituaries of a very few of them appear on the second page of the Daily Excelsior.

Our younger folks have to realize that they too are getting older, And, they are all a year older than they were twelve months ago. It is, therefore, incumbent upon them to make hay while the sun shines and devise some effective means to make the present lot of our older people relatively comfortable. In doing so they shall consequently pave the way for their own younger ones to take their care when their turn comes.

We have a number of socio-religious organizations in Jammu and elsewhere in India and abroad, working ceaselessly and tirelessly to pursue their designated aims and objectives. KP Sabha is one of them and by far the oldest. Last year, we (KPS) had initiated a plan to start an ***Old-Age Home***. The plan, somehow, could not be taken to any logical conclusion. I would earnestly appeal to all my brothers, sisters, young boys and young girls, regardless of their individual leanings and preferences, to come forward with viable suggestions so that concerted efforts are made to provide some succour to our beleaguered and helpless old people, by way of building a Home for them.

T.N. Khosa

EDITORIAL

THOKUR-KUTH

Back home, almost every Kashmiri Pandit House had a Puja-Room, typically called *Thokur-Kuth* which can loosely be likened to a *chapel of Christian* theology. It would be a room generally in the centre of the middle storey of the house facing east, set apart exclusively for performing daily worship. The room would be cleansed and washed with the mix-up of good-earth and cow dung, everyday with a view to keeping it immaculately clean. It would have the pictures/photographs/paintings of various deities, saints and sages, according to one's choice, hung on its walls. These pictures etc, appropriately called *Dhyans* (Meditational Tools) would form essentially potential aids at the initial stage of undertaking *Sakara Sadhana* (Immanent Meditation) before moving on, gradually, to *Nirakar Sadhana* (Transcendental Meditation). Among other tools in the *Thokur-Kuth* woud be *Saligrama,* a kind of sacred stone typical of Vishnu as Phallus is of Shiva. According to Pt. 'Kamal', Pt. Rughnathji Kokilloo has given an etymological interpretation of *Saligrama* as as under :

Sa = Sankarsana = Vishnu ; ***Li*** = Linga = Siva ; ***Ga*** = Ganesh = Ganapati ; ***Ra*** = Ravi = Surya ; ***Ma*** = Maya= Jaganmata. *[Kamal's Bhavani- Nama-Sahasra-Stutih. P.* 424]

[Charana-Amrit, the consecrated basil (Tulsi)-mixed water is made with the ablution of *Saligrama.]*

Burning of Dhoop, Kanthagan (Gugaldhoop), Teil with constantly lighted up Desi-Ghee-Fuelled Rattan-Deep (Clarified-Butter- Fuelld-Earthen-Lamp) would produce a wonderful sweet smelling fragrant smoke which would sweep smoothly and lightly all through the entire house creating a transient sensation of peace and joy. The wafts of the smoke would reach every nook and corner of the house and work as an effective antitoxin and insect repellent agent and a strong disinfectant.

Nothing, nothing is superfluous or redundant in our theosophy or even in our rituals. What is actually needed is to clear the dross collected over this wonderful network for thousands of years past. Lo and behold, there is a definite philosophy involved even in the mere *preparation* of a *Rattan-Deep,* as incidentally revealed to me quite a few years back by my revered sister Shrimati Bimla Raina. I have a very faint recollection of what she had said but I feel strongly driven to sum up, hereunder whatever I can make of it :

From fresh small piece of cotton representing the Yama-Nyama-Asana-Energized-Base, two strands representing Mana (Mind) & Prana (VitalBreath/Life Force) are taken out) which are firmly twisted together through constant practice of Pranayama to bring them to the state of Oneness and then, fuelled by the clarified butter (Ghee) obtained from churning of Pratyhara-Dharna, light the Jyot (Flame) of Dhyana-Samadhi and keep it lit for all the time to come, without a flicker.

Though all the members of the family had access to it for undertaking a quick bout of *Sadhana* at any time of the day, *Thukur-Kuth* remained the sole concern of the elder man of the family for performing Puja regularly in the mornings and evenings. At the conclusion of Puja, every memember of the family would partake of *Charna-Amrit* and *Prasada*. Certain days of a month, for instance, *Ashtami, Ekadashi, Purnimashi, Sankrati* etc. would attract one's special attention for performing Puja in the *Thokur-Kuth,* as these would be the days of fasting, too. Special Puja would also be performed in *Thakur-Kuth* on the annual festivals of *Shravan-Purnimashi, (Raksha-Bhandan), Zarama-Satam (Janam-Ashtami), Navareh* (First *Navratra* of spring time). The *Thokur Kuth* would receive by far the greatest attention during *Shivratri-Puja,* which extended for a period of a fortnight, from the first to the fifteenth (Amavasya) of the dark-half of the lunar month.

Performance of Puja and that too within the precincts of the sanctum sanctorum of the house was indispensably obligatory for every household. Since the male members of a joint family would generally remain preoccupied with their respective occupations for supporting the extended family, one of them, preferably the one who would be relatively learned and fairly disposed toward performing religious functions (rituals etc.), would offer his services for performing daily Puja in the *Thokur-Kuth*. This well-meaning arrangement initially evolved as a means of division of labour within a family, eventually got corrupted to give rise to the creation of a sub-cast within our miniscule community. Understandably, this must have happened during the medieval times. But it is a matter of satisfaction now that this putrefactive scourge is now fast fading out and is almost a forgotten affair. This is the single sole instance of aberration in the history of our community that can be associated with the otherwise treasure-trove of our *Thokur-Kuth* legacy.

It is thanks to our *Thokur Kuth* where wonders have been worked. In a way, it can be said to have played almost the same role in the matter of *lifting persons up to unknown heights* as the modern space stations and cosmodroms are now playing in launching space crafts out of the earth's gravitational pull. A very strong multi-staged rocket thrust is needed to launch a space ship. From *Thokur-Kuth* our skinny and scantly-clad ancestors, our ancient inward looking seers, would take frequent *tangential flights to the outer-most space,* without moving an inch from their *Kusha* (Hay) or Rug *Asanas* (Seats) and without any external aids. For performing this superb feat, their only tool would be sustained meditation which would enable them to build up successfully, within their own bodies, enormous motive force, while squatting on their sanctified *Asana* in their around 8' × 8' laboratoy *of Thokur Kuth*. It may sound incredible, but it is a fact. Anybody may dismiss it as nonsense but, then he or she has also to deny the existence of prophets or incarnations and thereby abandon his or her faith in them. The saints, the sages, the seers, across cultures, have established their *Thokur-Kuth* attainments, in one form or the other. Swami Yogananda, in his "*Autobiography of a Yogi*" has devoted separate chapters on: "Saint

with two bodies", "A Perfume Saint", "The Levitating Saint". Invariably all revelations whether of Vedas, or Upanishads or Quran or Bible or Guru-Granth Sahab have happened in the *Thokur-Kuth* environs.

"Sadhu Sunder Singh was a Hindu mystic and Christian missionary. An English parlourmaid announced him to her mistress as follows: 'There is someone come to see you, ma'am. I can't make nothing of his name, but he looks as if he might be Jesus Christ'. The Sadhu had undergone every kind of persecution, including two days at the bottom of a well in Tibet, where he had found himself among the decaying corpses of former victims." [*An adaptation from W.R. Inge's Happy People*]. Sadhu Sunder Singh's well in Tibet can be cited as an example of an extreme case of *Thokur Kuth* Penance.

The idea of *Thakur Kuth* immediately brings to our mind *Paath* or *Puja* of the *Thakur* meaning an idol, a deity or the supreme deity or, in the ultimate analysis, the supreme consciousness. Numerous ways of worship are prescribed under numerous branches of world philosophies. The common denominator of all the ways of worship is a ceaselessly rigorous mental training which, to my mind, boils down to "Meditation". For undertaking any type of meditation, one has to conform to some basic physico-psychic and psycho-spiritual disciplines to enable one to move further to the higher stages of discipline. For instance, in Patanjali Yoga, these basic disciplines are prescribed in the form of five Yama and five Nyama, generally referred to as Patanjali's Ten Commandaments. The steps those follow are; Asana, Pranayama, Pratihar, Dharna, Dhyan and Samadhi. The Higher the step, the harder to master it. The protective solemn solitude of *Thokur Kuth* would provide an ideal environ for undertaking rigorous mental exercises with the aim of attaining final emancipation.

The concept of *Thokur-Kuth* environ may change from place to place, from person to person and from time to time. Nothing can be sacrosanct about any one type of *Thokur-Kuth*. For instance, we KPs, now living in exile, may not have our traditional-type of *Thokur-Kuth* available. But the striving ones have created alternate *Thokur-Kuth* environs to enable them to pursue their aims as ardently as they did previously. The Great Ones have had their *Thokur-Kuth,* too. Parshotam Rama had it in the hills of Chitra-Kote and in the battlefield of Lanka. Arjuna was helped by Krishna to convert Kurukheshtra battlefield into his *Thokur-Kuth*. Sanjay had it while relating to King Dharatrashtra the proceedings of the war. Mahatma Budha made it under the Gaya Bodhi Tree. Mosses made it on Mount Sinai (Kohi-Toor). Jesus made it on the mounts of Nazareth/Olives. Hazarat Mohammed made it in Gari-Hira. Shri Parmahansa Rama Krishen made it at Dkshineshwar Kali Mandir.

Wherever one may have his or her *Thokur-Kuth,* the ultimate *Thokur-Kuth* has to be within the innermost recesses of one's heart cave. **LET US TOUCH IT !**

B.L. Khar
Editor

MOMENTS OF MEDITATION

TOWARDS ABSOLUTE FULFILMENT :

I am nothing, just a reed;
Someone picked it up and made it a flute.
It is He who plays the tune. I am only a reed"
.... (Gurudeva On Gurupurnima : 09/07/.994)

Lead Kindly Light ....
Keep thou my feet : I do not ask to see
The distant scene; one step enough for me .... (Newman)

God grant me the serenity,
To accept the things I cannot change,
The courage to change the things I can;
And the wisdom to know the difference. .... (Dr. Reinhold Niebuhr)

O' Lord, grant me the gift of
A loving child-like trust.
As a child utterly trusts its mother,
So may I learn to trust in Thee.
To trust Him is to rejoice in all that happens. .... (J.P. Vsawani)

Lead me, O Zeus, and thou O Destiny,
The way that I am bid by you to go;
To follow, I am ready. If I choose not,
I make myself wretch; and still must follow. .... (Cleanthes)

Running away from life ought not to
Make people happy. Unworldiness based on
Knowledge of the world is the finest thing on earth;
But unworldiness based on ignorance of the world
Is less admirable .... (W. R. Inge)

Happy the man, and happy he alone,
He, who can call today his own;
He who, secure within, can say;
"Tomorrow, do thy worst, for I have lived today' .... (Horace)

If you do not choose to be happy,
No one can make you happy,
Do not blame God for that !
And if you choose to be happy,
No one can make you unhappy,
It is we who make of life what it is. .... (S. Yogananda)

If a man is unhappy,
This must be his own fault; for
God made all men to be happy. .... (Epictetus)

Obeisance : **B. L. Khar**

FOOTPRINTS IN THE SANDS OF TIME

LOUIS PASTEUR

—Sunita Kher

The world owes a debt of gratitude to our ***modern saints and seers*** who by way of numerous inventions and discorveries in varying disciplines have immensely and substantially improved the quality of man's life on this planet. A layman may not be in a position to have a very clear conception about Isaac Newton's laws of motion or about Albert Einstein's theory of relativity. But everyone of us, a rustic, a labourer, an unlettered person etal, can quite easily understand what qualitative changes have been brought about in our day to day life through the numerous scientific and technological inventions and discoveries, particularly for the two centuries past. We can effortlessly understand how the discoveries of Wright Brothers: Wilbur (1867-1912), Orville (1871-1948) Thomas Alva Edison (1847-1931), Marconi Guglielmo (1874-1937), Alexander Graham Bell (1847-1922) and others have revolutionized our life style. We can also appreciate how hosts of the medical scientists who have invented various drugs, vaccines and developed clinical/pathological techniques, have helped mankind towards controlling various, hitherto incurable, diseases and providing better health care facilities. In this long list of our ***ultra-modern sages, our benefactors and givers of boons,*** is the name of ***Louis Pasteur***, a French Chemist, who is considered the founder of Microbiology.

Louis Pasteur was born in Dole, a small town in the Jura mountains, on Dec. 27, 1822. His father, Jean-Joseph Pasteur had a small leather working shop. Louis was raised, along with his three sisters, in an affectionately congenial atmosphere. In school, Pasteur was not an outstanding student. He had his schooling in Paris Higher School where he took advanced degrees in science. He was appointed Laboratory Demonstrator in the same school. In 1854, he was appointed a professor in the College of Science in Lille where he rose to the position of Dean in 1863. Pasteur was not the first to argue that infectious diseases are caused by germs, but his work has been of paramount importance in demonstrating the relevance of germ theory to infectious diseases, surgery, hospital management, agriculture and industry.

In the midst of his most successful career, Pasteur suffered a paralyzing stroke in 1868 when he was only 46 years of age. His left hand was rendered useless but he refused to get cowed and continued his experiments relentlessly. From 1877 onwards he uncovered a whole series of disease-producing germs or microbes.

Studies of the industrial fermentation of beet juice led him to the hypothesis that fermentation was dependent on living 'germs' or 'ferments'. Pasteur demonstrated that yeast was a micro-organism that converts sugar into alcohol. The previous speculations about the role of yeast in fermentation had been ridiculed by eminent organic chemists who argued that fermentation was a purely chemical process and that micro-organism were the product rather than the cause of fermentation. Fermentation studies led to Pasteur's battle against the doctrine of Spontaneous Generation. Pasteur demonstrated that microbes arise from other microbes and do not spontaneously develop in a sterile medium, and any evidence to the contrary was the result of careless technique and experimental artifacts. He further showed that spoilage of perishable substances can be averted by destroying micro-organisms to prevent contamination, resulting in the process of pasteurization. Pasteur devoted much energy to this issue because he was convinced that a revolution in medicine would become possible only when the defenders of spontaneous generation were totally defeated.

In 1882, Pasteur showed that ***Rabies*** is caused by a transferable agent too small to be seen with a microscope, and in 1885 he developed the first vaccine against the disease. Thus, at a point when scientists were just beginning to formulate the technical and theoretical problems of immunization, Pasteur established the possibility of developing a vaccine against an, invisible virus. The Pasteur treatment of human rabies was hailed throughout the world as the greatest triumph of microbiological science. He inaugurated the Pasteur Institute in Paris on November 14, 1888. On this occasion he said: ***"Never proclaim anything which cannot be proven simply and decisively. Cultivate a critical mind. Without it everything will collapse"***

Louis Pasteur died on September 28, 1895. Sir Alexander Fleming, discoverer of penicillin, paid tribute to him in these words: ***"Without Pasteur, I would be nothing"***

[Refs : Unforgettable People- A Reader's Digest Selection; Suhasini Kher's Class Notes.]

FROM : "MASTERJI" ZINDA KAUL'S NUW-WARIH (THE NEW YEAR)

(KASHMIRI)

1. NUW-WARIH AAW !
   GULSHANAN NAV DRAI POOSH,
   POOSH NOOLAW
   NUW KARUAN HUAT BOOLBOSH;

2. ACH MUCHAR NYANDRAY-HECHAW
   YEAMBERZALAW,
   POMPAREW VAL RANG RATYA
   SWARGAIK PALAW,

3. NARGISAW BA^R SUMBLAS
   KITH LOLA JAM,
   GUPIYAV ZAN DUP
   VALIV GAROON SHYAM,

(ENG. : TRNSLN : ORIGINAL)

1. THE NEW YEAR HAS COME !
   NEW FLOWERS HAVE BLOOMED,
   SONG BIRDS
   HAVE BEGUN THEIR WARBLING AGAIN,

2. NARGIS FLOWERS OPENED
   THEIR SLEEPY EYES,
   BUTTER FLIES HAVE PUT-ON THEIR
   FINE COLOURED CELETIAL GARMENTS,

3. THEY LOVINGLY FILLED CUPS
   TO BE OFFERED TO SUMBBUL,
   AS IF THE GOPIES SAID :
   "COME, LET US CALL SHYAM"

A HISTORICAL ANECDOTE

HOMER, TROY, AND THE TROJAN WAR

—B.L. Khar

The world had known about Troy and the Trojan war from Homer's epic poems, the *Illiad* and the *Odyssey*. Homer was a Greek poet of 9th and 8th century BC. He was blind but is one of the greatest and most influential writers of all time. The *Illiad*, set during the Trojan war, tells the stories of the Greek heroes Achilles and Ajax, the Trojan King Priam and the beautiful Queen Helen of Sparta. The *Odyssey* tells the story of wandering Greek hero, Odysseus, as he travels home from the war. These two epics have remained amongst the most significant works of the European tradition.

It was believed later on by some that *Troy* had never existed anywhere. The episode of Troy and Trojan war was accordingly regarded as a figment of Homer's imagination or at best a legend, a traditional unauthenticated story. Contrary to this, some other people always held that the description given by the poet in his epics appeared to have been based on some actual place. Since the poet has given a detailed description of the topography of the city of *Troy*, it is felt that he must have actually visited the place or must have made himself fairly familiar with it through the verbal descriptions of the people who had actually visited the place. In any case, it suggested that some place like *Troy* (?) had actually existed on the basis of which Homer had *composed* his epics.

No attempt had been made to locate *Troy* for about 2000 years after Homer had written his epics. However, some attempts had started to be made in the 19th century in this direction. It was one Mr. Heinrich Scliemann, a German Archaeologist, who had excavated a site on the Turkish Coast beside a place known as Dardanelles. This had yielded remains of some old flourishing civilization, unearthed near Hissarlik (modem Turkey), consisting of nine layers dating from the Neolithic Period to Roman times (c. 3000 BC- 4th century AD). It was also found that the city and its civilization had come to a grinding halt because of some devastating fire. After unearthing this treasure, Hissarlik was accepted to be the site of the ancient city of Troy. However, on the basis of further findings and research, it is believed that the place identified as Homer's Troy was actually a small Bronze Age Citadel that had been built about a thousand years before the Trojan war. Some other archaeologists now hold the view that the actual city of Homer's Troy was a new city laid over the old citadel. It has also been found that this city (Troy) was built with strong foundations and walls and the same had been destroyed about 2500 BC, that is the period attributed to the Trojan War.

The Greek legend has it that Priam was then the king of Troy. He had 50 sons and one of them was Paris. Menelaus was King of Sparta, an ancient Greek City-State. His wife was the beautiful Queen Helen. Paris somehow, had managed to elope with Helen to Troy. The enraged Greeks invaded Troy to recover the Queen Helen. They besieged the city for ten years after which they grabbed it. The Greeks are said to have used a big wooden Horse to send its soldiers into the city of Troy. But there has been no archeological evidence to support the episode of the Horse. Homer's *Illiad* does not make mention of the Horse as it ends with the death of Hector, the eldest son of Priam. Some details about it are found in Homer's *Odyssey*. Some more details are, however, available in the works of Virgil, the greatest Roman poet of 1st century BC. Those who reject the episode of wooden horse have interpreted it in various ways. Some believe the horse was some kind of siege tower and some believe that it represented the Greek fleet.

Trojan War brought about destruction of an old flourishing civilization to give birth to another more sturdy civilization, viz. the Roman Civilization. A lot many lessons can be drawn from historical events, even from the pre-historical events such as the Trojan war of 2500 BC. To my mind, one such lesson can be that there is nothing lasting in this world. Civilizations after civilizations have vanished in quick succession, and will continue to vanish, hereafter. ***Na Koi Raha Hai, Na Koi Rahega.***

[Refs: 'Sack of Troy', a Readers Digest Compilation; Britannica Ready Reference Encyclopedia.]

A WORD ON HEALTH CARE

GASTRO-INTESTINAL FLORA

— Dr. J.L. Saraf & B.L. Khar

The digestive system plays a crucial role in keeping us alive. It keeps every cell of our body properly nourished. Measuring about nine meters when fully extended, this remarkable network, most of which is known as gastrointestinal (GI) tract, is in fact a circuitous tunnel, large in some places, tightly coiled in others, through which all the food consumed travels. During much of this journey that begins at the mouth and ends at the anus, foods are bombarded with a variety of fluid and enzymes and churned by an endless series of muscular clenching motions.

Occasional abdominal discomfort, with varying intensity, is the most common indisposition encountered by us. The first thing that comes to one's mind on such occasions is "infection" in the gastro-intestinal tract. To a layman, it implies "Bacterial Infection" and, naturally, draws him/her to think of taking antibiotics. A caution is needed before starting, any medication, particularly, antibiotics.

There are billions of bacteria, referred to as Gut-Flora, in our digestive system, involving stomach, duodenum, liver, pancreas, gallbladder and other subsidiary organs. They form over a kilogram (02.20 Pounds) of our body weight. The Gut-Flora consists of around 400 different species of bacteria. In a healthy human body around 85% of the intestinal micro flora is immensely beneficial. Only the remaining 15% of it is potentially harmful. Greater the percentage of harmful micro flora, greater will be the problems for the man concerned. The benign micro flora play very important role in protecting and regenerating our vital organs. The friendly bacteria manufacture nutrients, get rid of toxins, provide adequate safeguard against putrefactions, crowd out and destroy bad bacteria, improve digestive process and enhance our body's immune defenses and helps in the maintenance of chronic and immunologically balanced inflammatory response. Many a time, we even need to supplement these good bacteria in order to keep the bad ones at an arm's length to prevent them to cause any damage in our digestive system. The microorganism of the gastro-intestinal tract, therefore, directly influences the health and well being of a person. It has been accepted for long that gut-bacteria play a role in the best pathogensis. A shift in the balance of power among the intestinal bacteria can have major consequences on the health of an individual. Newer therapeutic-agents like SYNBIOTICS are being developed to improve the intestinal health and stimulate the immune system.

We have to take extra care for maintaining our gastro-intestinal tract in perfect condition to allow it to function unhindered. Whereas an indiscriminate use of drugs can prove harmful, consultation of a physician and proper investigation becomes imperative in case the problem persists. Role of diet in the management of any physical disorder cannot be overemphasized in any situation. Bland diet, soft-cooked meals, eating slowly, chewing thoroughly, fasts (juice fasts) are some of the time honoured tips for keeping our GI Tract properly toned up. *Moderate eating* युक्ताहार is one of the solemn exhortations of Bhagavat-Gita [06/17].

A lot many Gastro-Intestinal disorders are believed to be emotional. When we are upset by anger, fear, jealousy, etc. food ferments and becomes toxic. Instead of the material we need for our physical and mental health, toxic matter swamps our blood stream. That is why our ancient scriptures ordain us to maintain equanimity at all times. Be *steadfast in Yoga at all times.* सर्वेपु कालेपु योग युक्तोभव is yet another dictum of the Bhagavat Gita [08/21] which is more relevant for converting our food into elixirs, instantly.

RETURN OF KPs TO THE VALLEY

[Under the auspices of Action Committee for Return of Migrants (ACRM), Prof. Amitabh Mattoo, V.C. Jammu University delivered a lecture on January 08 this year at Hotel Asia in which he mooted his 'First-Step-Plan' for the return of KPs to the valley. We bring out here a synopsis of this lecture prepared by Prof. B.L.Kaul, under the caption 'A New Shardha Peeth-First Step to Return to our Roots', marked (A). We also bring out here the spontaneous response/reaction to it of Dr. J.L. Tiku, contained in his write-up captioned 'KPs Exile, A Clossal Tragedy', marked (B). Our patrons/readers and others may also like to send their views to us

...Editor]

(A) A NEW SHARDHAPEETH FIRST STEP TO RETURN TO OUR ROOTS

—Prof. B.L.Kaul

Action Committee for the Return of Migrants (ACRM) was formed in February 2001 to evolve a strategy for honourable return of migrants to the valley. ACRM immediately swung into action and organized press conferences and interactions with Muslim intellectuals of the valley. Their response was encouraging. Subsequently, interactions, mostly at Jammu, were arranged with leaders of All Party Hurriat Conference (APHC) and other separatist leaders. All of them expressed their desire that KPs must return to the valley as they (the majority community) were incomplete without them (KPs). This has been their rhetoric in all interactions arranged by ACRM. The ground reality, however, is that the conditions in the valley are not conducive for the return of the displaced minority community to it. The militants are active as usual and they, at the behest of their masters across the borders, can repeat their earlier acts of massacring members of minority community. With this backdrop, need was felt of doing something as a first step to facilitate the process of return of migrants to the valley. ACRM, therefore, organized a lecture by Prof. Amitabh Mattoo, V.C. Jammu University, in Hotel Asia, on January 08,2007, under the chairmanship of Prof Agha Ashraf Ali, a well-known educationist and an eminent intellectual. A galaxy of intellectuals from all communities attended the lecture.

Prof. Mattoo started his lecture with a nostalgic note imbued with a tinge of self-introspection. Unfolding his suggestion which he chose to describe as just "an idea, a small step toward a significant beginning", he proposed setting up of a university in Kashmir— "a New Shardhapeeth"— with a minority status. This, he felt, would be an interim measure to facilitate KPs to return to the valley. Prof. Mattoo said that the proposed university would provide the displaced community an intellectual "Home Land", which, in turn, would provide the much-needed *"space"* for the community vis-a-vis the majority community. Elaborating further the idea of the *"space"*, Prof. Mattoo averred that since the proposed university would be located next to the Islamic University, it would open up core competence of the community members, thus offering them "physical space". It would also attract students from all over India. The KPs would thus be able to explore finding an " *Intellectual space* " for themselves. In fact, it would emerge as a step forward for evolving a new way of resolution of the vexed Kashmir problem through the institutes of excellence. That would also

provide a *"reconciliation space"* both for the Pandits and the Muslims of the valley. In fact, we need to work in an organized manner to bring about a real reconciliation of hearts. The proposed university would generate ample employment opportunities and thus help in creating the most vital *"economic space"*.

This can bridge the existing gulf between the two communities by reviving our ages-old "Interdependence", and would help carving out a *"cultural space"* which is deeply rooted in our composite culture.

The university would not be a technical one but a centre for exchange and flow of liberal and secular ideas. Citing the examples of BHU, AMU and Jamia Milia, Prof. Mattoo said that the instutions of excellence are created through collective efforts of individuals and communities. He suggested that it would be a wonderful gesture on the part of the majority community if they (any member or members of them) would come forward and donate land for setting up the "Shardhapeeth". Prof. Mattoo feels concerned about the constantly shrinking numbers of the KPs in the valley. He, therefore, stressed the need for return of the community to their roots as they cannot survive as a community anywhere outside the valley. It was therefore imperative to find a workable road-map for return of the migrants. Setting up of "Shardhapeeth" could be the first step, though not the only and the final step, in that direction. He further made it clear that he was not proposing to set up the university in his capacity either as the VC or an intellectual or a political analyst.

Prof. Aghá Ashraf Ali who presided over the meet, invited questions and comments from the audience. A heated debate followed which concluded with an overwhelming support for the proposal, of course, with a flicker of objections from some individual participants. Prof. Ali summed up the debate with a single line : *"Journey of thousands of miles starts with the First Step"*

(B) KASHMRI PANDITS' EXILE, A CLOSSAL TRAGEDY

—Dr. J. L.Tiku

Prof. Amitab Mattoo, VC, Jammu University read out a paper, at Hotel Asia, on January 08,2007, on a proposed minority status university for the KPs in the valley. The proposed varsity was intended, principally, to create an opening for the KP boys for study and their stay and interaction with others in the valley to open a window for finding their roots. It could be a prelude to the final return of the KPs to the valley. I being one among the audience of Prof. Mattoo's lecture, availed of the opportunity of expressing my views, briefly, in the question/answer session that followed the lecture. I would like to place on record my personal views, in a dispassionate manner, vis-a-vis the proposal of Prof. Mattoo :

(a) To have a separate minority status university in the valley and to name it as *SHARDHAPEETH*, is really a captivating idea for every KP, without exception. Anybody would wish to have this dream come true. But we have to look at and understand the ground realities. There are a number of KP-organized educational institutions in the valley which include the Group of Vasanta Girls Schools, National High School(s), Vishwa Bharti Educational Institutions, Gandhi Memorial College, Roopa Devi Shardhpeeth etc. These pioneer institutions, having educated generations of boys and girls in the valley, are now almost lost to our

community. Our first endeavour should be to regain complete administrative/ financial control of these institutions so as to pave way for our boys and girls to get admission therein. For the time being, however, setting up of a minority status university in exile, preferably in Haryana (covering the disciplines of sciences, medicines, engineering, business management etc.) could be considered. Presently, our students have to depend on seats provided by various State Governments, This shall continue, but our university in exile could offer larger share of seats to our boys and girls. As a supplement to the higher technical (professional) studies, polytechniques could be opened for not so bright boys and girls. Our community has the manpower for such institutions. Funds for the purpose could be raised from the community as also from the Central Government.

(b) Quite a number of KP Temples, Ashram, Peethas etc. of the valley have been replicated at Jammu and other places in India. This fervent effort on the part of our community members has worked wonderfully well. It was a pioneering effort, well performed. Social icons of the community have been revived and a social fusion arrived at under worst of the circumstances. We now see large congregations converging at these places regularly on stipulated days. More encouraging is to see young boys and girls getting involved with the voluntary work at these temples and ashrams. It has generated a sense of togetherness, an emotional bonding and a reasonably vibrant socio-spiritual diversion. These institutions, understandably, are becoming financially viable, too. It is now time to think of our future generation in the matter of providing them with better educational avenues. All our Temples and Ashrams, in close coordination with all our socio-political outfits such as ASKPC, KPS, PKs, AIKS, Delhi and other Samatis, KOA and other over-seas associations, can pool their resources in the shape of men, money and material to evolve a common strategy for securing future of our young boys and girls. Given the will to help the community out of its present predicament, it is not impossible for us to regain our cultural, economic and social standing. *"A New Shardhapeeth"* cannot be, then, far away.

(c) Earlier also, a well-attended seminar was held in October, 2006, at Hotel Asia, under aegis of ACRM in which Mirwaiz Omar Farooq, the chief spokesman, advised KPs to move back to the valley, extending his Party's full support and cooperation for facilitating them to do so. I was present in this meeting, too, and told Mirwaiz, in the question/answer session, that the majority community in the valley, having taken KPs' exodus as a good riddance, have been luke warm to the move, as no concerted effort was ever made by it in this direction. I also pointed out to him that his frequent visits to Pakistan/ POK for seeking advice from their leaders made his pronouncements about our return to the valley doubtful for obvious reasons. However, the move for return of KPs to the valley has not received any concrete proposal from the Huryat after this interaction and it can be presumed that this issue is not holding any priority with the outfit who appear to be enamoured by the four point formula of Musharaf which envisages "Demilitarization", "Joint Control/Management", " Self Rule"

"Making Borders Irrelevant" Omar Abdullah, too, appears to have been bitten by the bug of Mushraf plan after his having met him (Musharaf) in Pakistan. PDP led by Mufti Syed also feels intoxicated by this brew and the father-daughter duo are hysterical about it. G.N Azad has, however, displayed his wisdom and sagacity in categorically and firmly rejecting the Mushraf formula. The PDP Supremo is going a step forward by demanding the local bureaucracy to run the state administration. His attempt is to outmanoeuvre the NC in the valley politics so as to grab a chance to squander the Indian Tax-Payers money without any accountability. So far as the KPs' share in state politics is concerned, no constituency is earmarked for them to put up a candidate for election. A few crumbs are thrown to them in gratis, in the form of a Minister here or an MLA/MLC there who, helpless as they are, are absolutely of no avail to the community. For instance, our young men/women finding no access to employment through any recruitment board cannot expect any worthwhile help from a KP Minister or MLA/MLC. Our position became all the more dismal after being turned into a homeless tribe, following our persecution and consequent exile from the valley, rendering us ineligible for any position either in the valley or outside it. A visit to the KP camps in Jammu can be an eye opener to what indignity our community members have been subjected to for the last seventeen years. It bespeaks of an open discrimination against the KPs, at political, social and administrative levels, *with the tacit approval of Government of India.*

(d) In this scenario, essentially depressing for our community, we cannot overlook the role our socio-political outfits have been playing all these years of our migration. Notwithstanding some differences here or there, our young men and women have been working ceaselessly ever since we were hounded out of the valley lock, stock and barrel. It is due to their untiring efforts that some amount of awareness has been created at the global level about the atrocities inflicted on our miniscule community. These young folks of the community need to be encouraged in every respect so as to enable them to forge a formidable front to fight for the rights of our community. Whether the front would be of a political character or of a non-political character may be left to be thoroughly deliberated upon and finally decided by our young folks on whose shoulders rests the future of our community. Meantime, it may need to be borne in mind by all of us, severally and collectively, that the KPs have a right to settlement in the valley. Under the existing circumstances, a Home-Land type of arrangement appears to be a viable solution. If Ladakh and Kargil can have Councils for a lakh of population, each, why shouln't the KPs have a similar council for five lakh population. Such a council, if conceded, can protect the rights of our community and provide all the requisite *"spaces"* Prof. Matto has mentioned in his lecture.

Prof. Mattoo's 'First-Step-Plan' may have to be considered in the backdrop of all the facts enumerated above.. If we prioritize the problems facing the KP community, setting up of the minority status varsity in the valley may not be the first priority issue.

SOME OBSERVATIONS ON LAL DED AS A MYSTIC POET

*[Following is the text of the paper presented by **Prof. A.N.Dhar**, at the seminar held on March 13-14,2007 at the All India International Centre ... ...Editor]*

Before I come to Lal Ded, I consider it relevant and appropriate to talk very briefly about what mysticism means. As a term, it was suspect and much misunderstood in the West during the 19th century and greater part of the 20th century. Confused with sheer emotionalism, mysticism suggested a foggy condition of the mind. The trend, however, changed in the last few decades of the 20th century, and in recent years notably, mysticism has been experiencing a "renewed interest and understanding". Rightly understood, it is not alien or opposed to religion. It claims validity for itself in the emphasis it lays on man's direct encounter with the Divine (without an intermediary). Essentially, mysticism stands at the very heart of all religious experience. The great mystics of all ages and climes have been Masters in their own right and could be seen, as such, as comparable to the founders of various faiths in having attained intimacy or close union with the Divine.

Mysticism has never been suspect in India, a land noted for its rich cultural and religious diversity. Saints and mystics of all hues have been venerated here for centuries. This ethos of the country is in tune with the renewed interest being taken by intellectuals globally in mysticism today. Another positive trend that we notice in the contemporary world scene is that the resolution of conflict is now being sought to be achieved through dialogue and mutual understanding to ensure the well being of mankind. This trend relates particularly to the prospects of global understanding growing gradually between various faiths through what is referred to as "inter-religious dialogue". Simultaneously, we also notice a perceptible change taking place in the thinking and outlook of men of science today across the globe. Specifically, in view of certain developments in the area of quantum physics, scientists are veering round to a philosophic view of the world. In effect, what our Rishis said centuries ago, is being reinforced through the pronouncements of the environmentalists. Mysticism, viewed as the science of spirituality, assumes significance for the future well being of mankind.

Lal Ded is rightly acclaimed by all as a rare spiritual genius, a saint and poet *par excellence.* She exemplifies what we conceive and visualize today a spiritual scientist should be like. She has passed on to us a rich treasure in the shape of *vaakhs.* This legacy can only be matched by the 'riches' her great predecessors, Utpaladeva Abhinava Gupta, and other Saivite Masters, have handed down to us through their scholarly works on Self Knowledge.

A great handicap of Lal Ded scholarship that continues to bedevil researchers is that no authentic biographical details about the great poetess are available to them. The only reliable means of knowledge about Lalla's life and times is the internal evidence that the discerning reader can draw form the *vaakas.* This task is rendered difficult by another severe handicap we don't even today have a wholly authentic compilation of Lalla's genuine utterances. The *vaakas* has come down to us by word of mouth through several centuries and, in the process, some *vaakas* have undergone alterations, and many spurious ones have been deliberately or mistakenly added, being now attributed to Lalla. As a result of this linguistic corruption and interpolation, critical evaluation of Lal Ded has suffered; some of the commentators have put forth untenable opinions and some have created confusion even about her faith.

Several aforementioned issues, bearing on Lal Ded studies, were addressed at some length in the various papers contributed by the participants at the national seminar titled 'Remembering Lal Ded in Modern Times' held at New Delhi by the Kashmir Education, Culture and Science Society (KECSS) in November, 2002. The papers have been brought out as a volume titled *Lal Ded : The great Kashmiri Saint Poetess*, edited by Dr. S.S.Toshkhani, A.P.H Publishing Corporation, New Delhi, 2002. The volume is very useful in my view; two of the essays contributed by Dr. Toshkhani and Prof. Neerja Mattoo have impressed me as seminal and insightful in content. Dr. Toshkhani raises very crucial and pertinent questions in his essay; he has discussed their implications perceptively, leaving no one in doubt about the authentic Lalla-the person she actually was and the faith she never swerved from, giving the lie to any alien influence claimed on her. In sum, he has strongly upheld her spiritual moorings as a Saivite Yogini. Prof. Neerja Mattoo has highlighted Lalla's heroic stature as a woman mystic, maintaining that she was reverential towards her Guru, no doubt, but she outshone him as a self-reliant seeker. Prof. Mattoo's literary analysis of some of Lall's *vaakhs*, involving a detailed discussion of the mataphors and images used by the poetess, is strikingly original and illuminative.

Before I come to the *vaakhs*, what I should like to stress upon is that Lal Ded stands as a towering figure among the multitude of saints and mystics the world over. This is the impression an informed and perseptive reader gets immediately on the basis of the 'riches' contained in her verse saying or *vaakhs*. Nunda Rishi, held in special esteem as a saint by the Muslims and the Hindus of the Valley alike, has paid this befitting tribute to the memory of Lalla.

तस पद्मा पोरचि लले, तमि गले अमर्‌यत पीवा, स्व सॉन्य अवतार ल्वले, त्युथुय मे वर दितो दीवा।।

That Lalla of Padmapora (Pampore), She drank her fill of divine nectar;
She was indeed an avtar of ours (dearly loved), O God, grant me the same boon!

What is significant in this *shrukh* (meaning a sloka or verse-saying) is that the Sheikh conceives of Lal Ded as having partaken of divine nectar and thus become adorable as an incarnate Goddess. Holding her in very special regard, he wishes to emulate her as his model. Though a Muslim, he is not averse to the Hindu belief in the *avtarhood* of Lal Ded. He is thus in perfect accord with the Hindus of the Valley in as much as they hail the saint-poetess as Lalleshwari (Lalla, the Goddess incarnate). I strongly believe that Lalla must have been a spiritually awakened lady from her birth itself and though she had gone through the formality of receiving invitation from her Guru, Sedamol (Siddha Srikant), she had the inborn genius of a great mystic.

Many of Lalla's Vaakhs have the teacher's tone. She is a seeker in quite a few of her *vaakhs;* her poetry is mystical as the poetry of aspiration as well as of fulfilment. Though the note of confidence and fulfilment is, on the whole, pervasive in a far larger number of *vaakhs* than the note of pain, this does not render Lalla's poetry of aspiration less significant and valuable in any way. A few *vaakhs*, in which the note of pain is marked, may merit attention here :

आमि पन सॅदरस नावि छस लमन, कति बोज़्रि दय म्योन म्यति दियि तार।
आम्यन टाक्यन पोन्य ज़ान शमन, जुव छुम ब्रमान गरु गछ़हा।।

I am towing my boat on the sea, with a slender thread ;
would that God heard my prayer, and ferried me across !
Like water vanishing, in plates of unbaked clay
all my striving is proving futile; how I pine to get back home !

The image of being taken across in a boat occurs in another *vaakh* in which the poetess brings in the related *motif* of paying fare to the boatman :

आयस वत गॅयस न वते, स्यमंज़ स्वथे लूसुम दोह।
वुछुम चंदस हार न अथे, अथ नाव तारस दिम क्या बो।।

I came by the highway by which I returned not,
the day waned on the embankment;
finding myself penniless, I was at a loss to understand
What I should pay for being ferried across.

The imagery involving the concept of crossing the ocean of *samsara,* suggesting release from the allurements the world holds for the seeker, is specially pervasive in Indian mystical literature. Lalla has very deftly woven in into the texture of her *vaakhs* in appropriate contexts investing the image with fresh significance in each *vaakh.* As one can surmise, during what was a phase of intense longing for God in Lalla's life, she must have passed through the agony of separation like the great *bhaktas* of all time. I am reminded of Sri Ramakrishna Paramhansa's experiences over a century ago an experience of extreme mortification, of a kind gone through by spiritual seekers when they feel alienated from God and pine for divine union, what is characterized in Christian mysticism as the 'dark night of the soul'. We hear a note of intense pain in this *vaakh* of Lalla :

लोलकि व्वखल वॉलिजं पिशिम, क्वकल च़जिम त रूज़स रस।
बुजुम त ज़ाजिम पानस चशिम, कव ज़ान तमि सत्य मर किन लस।।

I ground my heart in the mortar of love, roasted and burnt it, then ate it up;
evil desires lift me, and I remained calm, yet hardly do I know
if, for all this, I shall die or live!

On the one hand, we notice that Lalla gives us an account of the determination with which she pursued the beloved, suffering silently as the *bhaktas* do when they feel the agony of separation from God. The more they suffer, the more intense becomes their longing for divine union. On the other hand, Lalla is not sure here of attaining her goal. She is in a state of uncertainty, which is in itself a torture. Such is often the state of the true mystic, who experiences divine despair in an extreme form. This "despair" actually heralds for him or her "spiritual dawn" – a mystical state of joy that inevitable follows that of deep pain. The great pain that Lalla had gone through in her devotion to God is also conveyed in these lines.

मल व्वदिं ज़ोलुम जिगर मोरूम, त्यलि लल नाव द्राम येलि दॅल्य त्रॉविमस तॅतिय ।।

I burned the dross of my mind, killed my heart ;
my fame of Lalla spread afar, when, in total surrender,
I spread the borders of my clothes at His feet.

Here Lalla refers to her inward control and purification achieved through self-mortification. As her devotion gained in intensity, she mastered the discipline of self-surrender, which brings calm of mind. In the process, her doors of perception where cleansed and she was now fit for "illumination". This is confirmed by lines 3-4 of another *vaakh* of hers here :

लोलकि नार सत्य वॉलिजं बुजुम, शंकर लोबुम तमी सती।।

I ground my heart in the mortar of love;
That's how I found Sankara.

MY ASSOCIATION WITH DR. BRIJ PREMI

—Makhan Lal Kaul

Dr. Brij Premi

*[Reminiscing about his association with Dr. Brij Premi, a doyen of Urdu literature, **Shri Makhan lal Kaul** of 'Roop Vihar', Laxmipuram, Chinore, pays a rich tribute to his erstwhile colleague on his 17th Puni-Tithi, falling on April 20 2007 ...Editor]*

It was a pleasant surprise for me to come in close contact with a legendary and a literary personality of Late Dr. Brij Premi in the year 1976 when he had assumed charge as the District Planning Officer in the office of the district education office, Srinagar. For a good reason that I in a small way had been actively involved in the Theatre Movement in Kashmir organising Drama festivals/competitions of amateur Drama clubs that attracted his attention. Besides, having authored a few plays a good relationship between us commenced.

Having entered as a teacher in the Education department, Sh. Brij Premi, by virtue of his wit, understanding and administrative skill, rose to be a planner, surveyer of educational activities. He was posted as Distt. Planning Officer, Srinagar District. I was working as the section officer of the District Office, Srinagar.

The task of educational planning was yet in infancy those days. The Planning Officer had to prepare a segmentwise comprehensive plan proposal of the District for approval of the Administrative Deptt. The task was very challenging and required extra-ordinary skill by a planner. Late Sh. Brij Premi provided with a nucleus staff of only two members demonstrated his grit, his unlimited degree of patience, his deep understanding, his ability to identify intensely with the problem at hand to accomplish the job assigned to him. Sh. Mohd. Shafi Salathia, the then Distt : Edu. Officer, Srinagar and myself would feel it a privilege to provide him the required feed back. Once in a joint meeting of the heads of the sub-offices and the institutions held in the District office on conclusion of the plan exercise, Sh. Brij Premi took everyone by surprise by his extempore address to the participants explaining at length various implications of the final plan. This won him admirers among the teaching fraternity. I was privileged to marshall my all resources to provide him the assistance of additional staff and the feed back. This he appreciated very much.

Coming to his literary pursuits I can imagine the depth in his creativity as a short story writer that has in it many facets of human endurance and behavioural attitude of various characters. A person who has undergone many vicissitudes of life and struggled to stand by himself could obviously bring forth such masterpieces like "Yeh Insaan", "Rangoon Kay Jeevan Main", "Mera Gunwar Dost", "Lehrain Aur Kinarea" "Wular Kay Kinaray" "Us Kee Mout" and many more. I would feel it a pleasure to spare a few moments of my busy official task and sit by his side when he would be free and learn more about tackling various characters in my play writing. By then I had compiled the collection of my plays "Duvot", "Bareh Gav Loal", "Khaab" titled "Mayi Manz Chat". Two of these plays have been staged in drama festivals held at Tagore Hall, Srinagar in 1975 & 1977 under the auspices of Academy of Art, Culture and Languages J&K and Kashmir Theatre Federation. I presented the manuscript of the

book to Sh. Brij Premi for his comments. He very kindly examined the manuscript and offered his comments that forms a part of the book titled "MAYI MANZ CHAI". This way I was fortunate in having a MASTER of his calibre who encouraged me to write further. So deeply was I inspired by his masterly art of writing short stories that I did my diploma in creative writing in English from IGNOU at an advanced age of 52 yrs. He patiently listened my narrating to him about my contribution towards live broadcast of my creative stories to the children from AIR Sringar in "BACHOON KA PROGRAMME" earlier in 1975 and the number of skits and features I had written for the drama section of AIR Srinagar that also were broadcast from time to time. Besides, I also contributed towards translating Hindi scripts of National plays into Kashmiri language that was scheduled for every thursdays from all the stations of AIR in all the regional language of the country.

By virtue of our mutual relationship Shri Brij Premi introduced me to Dr. Shakeel-ul-Rehman and Dr. Hamidi Kashmiri when Dr. Premi had already moved to University of Kashmir. The occasion was the move of Education Deptt. regarding the purchase of books of various authors for the school libraries. By then he had perhaps achieved his long cherished ambition of joining a galaxy of literary personalities of repute in the Urdu Deptt : of the University. Later on we met occasionally and I would enquire about his health and the latest publications.

Here, I am reminded of an episode when Sh. Brij Premi while in District Office entered into an animated discussion on 'Iqbalyat' with Sh. Mohd. Shafi Salathia, Distt. Edu: Officer, Sgr who also happened to be M.A. in Urdu. A protracted discussion ensued and ultimately Mr. Salathia had to agree with Mr. Premi and my impression was that the latter envied the treasure of knowledge possessed by Mr. Brij Premi as a critic.

As the fate would have it soon after the eruption of turmoil in the valley followed by mass exhodus of K.P's to Jammu and other parts of the country, I saw a smiling and smart Dr. Brij Premi moving with his family members at PANJTIRTHI (Jammu) crossing. We wished each other and on enquiry he despondently replied to me and, I quote "Kual Sahab I Have Come Out To Search For A Rented Accommodation" and the family moved on. Who knew that this was our last meeting and these were his last words to me. AH, a shock was to follow since this ever smiling and gentle person, after a brief illness suddenly left for his heavenly abode leaving me and scores of his admirers and well wishers shell-shocked and bewildered. In the words of Tennyson "Gods Finger Touched Him And He Slept". And I fail to understand "Why best are the first to die". At times we, the old timers sit alone and ponder over how life goes on. And in the words of SCOTT :

"Like The Dew On The Mountains
Like The Foam On The River
Like The Bubble On The Fountain
Thou Art Gone, And Forever"

Years have passed by, yet all these memories have not faded away from my mind.

I am heartened to see his illustrious son Dr. Premi Romani having stepped in the footsteps of his revered father and taken up the mantle of publishing his father's un-published material and also contributed his own publications on his works. Dr. Premi Romani has, by now, acquired a name in the literary circles (like his revered father). He is a poet of standing and a critic for which he has earned a number of awards. I see in him a replica of father, bearing all the similarities and the mannerism of his great father. I wish him all the best.

SOMNATH ZUTSHI
(1923-1996 AD)
A Profile

— **Ashok Zutshi**

Somnath Zutshi was born at Rughnath Mander (Sona Masjid), Srinagar, in a Kashmiri Pandit family, in 1923. After obtaining his Bachelor's Degree, with Honours in English from S.P. College Srinagar, he was appointed in the Customs Department.

It was in 1942-43 that Zutshi, at the young age of 20 years, came into contact with Prem Nath "Pardesi" who was his colleague in Customs Department. An organisation named *Anjuman-e-Arbab-e-Zouk* had been formed by Prem Nath "Pardesi" and it had Ramanand Sagar, Dina Nath Warikoo, among others, as its members. Zutshi also became a member of this organisation.

It was in this organisation that Zutshi first came face to face with the ace writers of the time who were busy shaping the future of Kashmiri literature. He never looked back after that.

In 1945 Zutshi became Secretary of the Progressive Writers Association (PWA). In 1946, Balraj Sahni came to Srinagar with an aim to establish a branch of Indian People's Theartre Association (IPTA). He would come to the meetings of PWA and participate in the discussions. Others who used to attend these meetings included Devinder Satyarthi and Abbas Mahmood Hashmi who later went to Pakistan and became the editor of Mashriq. Kaisar Kalandar and Salahuddin Ahmed were also active members of PWA. Salahuddin Ahmed also later went to Pakistan and in due course joined the Voice of America. All these writers were writing in Urdu at the time. Although Nand Lal Kaul had written a few mythological plays in Kashmiri, yet Kashmiri language had not taken roots in the intelligentsia of Kashmir till then.

At the time of proxy war waged by Pakistan on Kashmir in 1947 all these writers formed National Cultural front to fight the propaganda of the enemy. Som Nath Zutshi was on the forefront of this organisation.

A play *"Kashmir Yeh Hai,"* written by Mahmud Hashmi, was prepared by the group and it was performed in S.P. College Auditorium. It instantly became very popular among the people as *"Kabali Drama"* and many repeat shows of the play were presented by the group. Zutshi also acted in the play. The group also visited Baramulla at the time when Maqbool Sherwani was being buried in the town.

After this, the literary movement in Kashmiri language got going. Plays like *Teen Bata Charr* were written to highlight the benefits of the "land to tillers" law enacted by the State Government. Som Nath Zutshi, while participating in all these activities, started moving more and more close to Radio Plays.

Although he has the distinction of having written the first Kashmiri short story *Yeli Phol Gash*, which was later translated into Russian and German, he started concentrating primarily on radio plays. Radio at that time was emerging as a powerful medium of communication and Zuthsi took to it. His memorable Radio plays include *Viji Waw* (which got first prize in a competition in 1955 and was translated in different languages and broadcast in national programme). *Yeli Sangar Phoel*, *Gulnar* and *Tourae tee Sure Dag* all these plays were also broadcast on the National programmes of AIR and were

translated in all Indian languages. He, at times, also used to lend his voice to these radio plays.

His radio play *"Te Wyeth Rooz Pakaan"* remained the talk of the town for many years. It was part of a triology, written by three different authors. It was a novel experiment for Srinagar Radio which became immensely popular. The part written by Zutshi was made into a serial for Doordarshan.

Besides writing plays, Zutshi also edited the first literary Magazine in Kashmiri *"Kong Posh"*. He also excelled in the difficult art of translation. He translated Ibsen's *"The Wild Duck"* as also N Gogol's play *"The Inspector General"* into Kashmiri. He received Soviet Land Nehru Award in 1976 for his latter work. He also translated Franz Kafka's *"The Trial"* into Kashmiri published by the Sahitya Akademi, New Delhi.

He received Sahitya Akademi Award (2003) and J&K ... Kashmiri Short Stories *"Yelli Phool Gash"*. He received Sadiq Memoria Kashmiri literature in the State. His short stories/plays : *"Gunga Mahal, Batha Zee"*, *"Guttan"*.

Som Nath Zutshi, besides being an ace writer, was also a man of many qualities of head and heart. Despite remaining in the position of the Secretary of late G M Sadiq, the then Chief Minister of the State, he remained a man with modest means. He was honest, sincere, affectionate and fond of reading. Indeed a rarity in our times.

The trauma of displacement from his Birth Place Kashmir, and migration within his own State, consumed him within and agony brought an end to him for far away from his friends in Kashmir, on 9th September 1996 at Bangalore (Karnatka).

The writer, who has recently retired as an Executive Engineer (Civil) is the son of Late S.N. Zutshi, now settled in Sahibabad (Shalimar Garden).

BIRO : BALL-POINT INVENTOR

A sharpened quill (the shaft of a feather) was the standard writing instrument for over 1000 years before the fountain pen was invented in 1884. Then in the 1930s, Ladislao Biro, a Hungarian artist and journalist, invented the ball-point pen in Budapest. He fled when the Second World War broke out, eventually reaching Argentina.

With the help of his brother Georg, a chemist, he perfected the pen and manufactured it in Buenos Aires during the war. In 1944 he sold his interests in the invention to one of his backers who produced the Biro pen for the Allied air forces, because it was not affected by changes in air pressure. Ladislao Biro disappeared into obscurity, although his name became a house-hold word throughout the world.

A certain Hindi zealot went to Pandit Harichand Akhtar and as if to help enlarge the latter's vocabulary, said. "Hindi hamaare Bharat ki rashtra bhasha hai. Isliye, ab cycle rickshaw-puller *ko tritiya chakra vahak kaha jayega."* (Hindi is the national language of Bharat: Therefore, now the cycle rickshaw-puller will be called *tritiya chakra vahak*.)

Pandit Akhtar drew a deep sigh and said, *"Kaam pahle hi se zaleel thha. Ab naam bhi zaleel hogaya."* (The profession of a rickshaw-puller was already undignified. Now the name also has become undignified.)

Motherhood in the Vedic Heritage

—Dr. C. L. Raina (USA)

Maatri Shakti is the concept of motherhood in the Vedas. The Rig-Vedic Samhita has a hymn (10-85), which establishes that the Vivah-Sanskara or the institution/sacrament of marriage is the characteristic of the Aryan ethos. Later, all the branches of the Vedic heritage acknowledged this institution of marriage as a sacrament for the purity of soul in man and woman.. That is why in the Hindu tradition, we have *Dharma*/righteousness; *Arth* a access to the manifestation; *Kama*/desire to have righteous progeny and *Moksha*/realisation of Ishwara or Sat-Chit-Ananda, within the present human birth.

Thus the Vedic education was encouraged in every segment of society including the girls, so that they would play an important role to guide the children to extend the idea of *Krinvanto Vishwam Aryam* -let the whole universe be noble. This is the beauty of Motherhood in India. To establish the four norms of life, as referred to, give rise to the equal opportunities to women/girls and even the initiation of *Upnayana Sanskars*. They were taught *Brah- macharya* and *Brahmagyana* to understand the basic principles of the Vedas. This was a social as well as the spiritual discipline, known as *Yama* and *Niyama* in the Patanjali's Yoga system. Thus the Motherhood was uphold by the Vedic tradition. It had its basis in the Gotra system, so that the boy and girl could not be married within the same Gotra, as they happen to be the descendants of the same Rishi.

1. Manu says in his Smriti: One Aachaarya excels ten Upaadhyaas; a father, one hundred-Aachaaryas, but the mother excels even a rather (2.145); to become a mother is the true index of the socio-religious thought, acumen and its implications on the Yedic way of life.
2. Husband and wife are the *Ekaatma* or one spiritual entity, woven together for giving the best norm to mankind.
3. The Rig Veda says: "I take your hand in my hand to fulfill the obligation of *Dharma-artha-kama* and *moksha*, or in the modem terminology as for peace, progress, self evolvement and proper raising of the children and finally liberation. The bride would pray for the husband *"Jivema Shardah Shatam"* and vice-versa. This could be possible only by living a homogenous life, a clean life and a meaningful life to share the Vedic truths for the global peace and recognition of the Motherhood.

In the Hindu way of life, a woman is said to be the *Grihya-lakshmi* or *Saubhagya Lakshmi, which* makes the "Motherhood" esteemed in and around the social behavior and life.

We have the word *Dampati* which means husband and wife bonded together under the *Sapta-Padi*, the uniting of the two souls for higher spiritual knowledge.

Some of the Vedic Illuminaries in the Vedic heritage are Lopamudra, Apaala, Sikta, Vibavani Ghosha, Ahalya.

Tara, Sita, Damyanti. who became the torch-bearing souls for Indian womanhood since the ancient times. Atharva Veda says that the high education was regarded as a

necessary accomplishment for preserving the Vedic norms in the society, for raising the progeny in every direction. Thus the sixty four branches of knowledge developed as the allied literature to the Vedas.

Manu Smriti says : "*Yatra-naaryastu puujyante vamente tatra devatah. Yatraitaastu na puujyante sarvaastatraa phalah triyah*" (M.S. 3.5 G; C.F Mahabharata 13.45.5). The translation runs as : "Where women are adored, there the Gods are delighted; but where they are not worshipped, all religious ceremonies become futile."

The Brihad-aranyaka-Upanishad says that man and woman are the equal units of life to fit in a single set for main-taining the healthy norms of life. (1.4.5)

There are various sources of information to reveal that the concept of "Motherhood" is very holy, having characteristics of purity and a moral bondage. The epic Savitri written by Sri Aurobindo Ghosh has put the Vedic womanhood/motherhood in high esteem, where Yama, the God of death, had to surrender before Savitri when her husband was destined to leave his mortal frame, but for the presence of mind, true dedication and spiritual insight of Savitri, Satyavan was saved. Therefore, the Indian/Vedic womanhood is revered with the names of Sita and Savitri.

Atharva Veda says : "May the husband and wife be each others complementary. The husband a song, the wife a verse. Husband the sky, wife the earth. It is their union that offspring results. Each emotionally fulfill the other to completion. (Atharva 14.2.71)

The Mother's day is to be celebrated with the promise to bring the woman to the equal status in every norm of life -physical, gnostic and spiritual. We have the Aryan path to guide the young boys and girls for maintaining the concept of Motherhood in high esteem.

UNFORTUNATE BUD

—**Prof. K.L. Tiku**

yelling and wailing
for her lost child
knocked every door of authority
was jeered, abused and taunted
while roaming stumbled
A
faltering and painful voice
emerged from a sack
Mom here I lie chopped
was allured to a room
where heaps of bones
frightened me
cried,
was gagged and striped
a dreadful man took me in lap
inflicted pain screamed
and was mutilated
vital organ swallowed
dumped there
where you stumbled
Oh Mom
was innocence my fault
or
the birth
in the land of
Gandhi and Budha
is this eminence of
Bharat
where motherhood is trampled
and her off shoot is eaten
Hugging and Kissing the sack
she fell dead.

Dedicated to unfortunate Buds of Nithari (NOIDA)

Gems for Thought & Action

1. Prayers are the greatest protection and love is the benidiction from the Divine.
2. Affection and love are divine streams that flow from people who are in touch with the inexhaustible source of love and flows to people who are open with a clean heart unsolved by pettiness and selfishness, to receive it. Divine grace like space and Air around us is always there, but we have to open our 'Self' and our being to receive it. All Sadhna is done to open ourselves to HIS grace which is always there. Empty yourself so that you may be filled. Knock and the door will be opened to you.
3. It is wonderful to live. This human life is a great experience. Living is a process of unfoldment pain hardships, toil and turbulance are tools of that. God in his infinite love for us gives us to dig deep in ourselves and reach a state of awareness where they loose their sting and shine forth in His joy and blessings.
4. Sometimes God works on us through our suffering and making us look deeper within to strike the expectation at a very-very deep bend within us.
5. Old age is not a burden. In a physical sense yes, and it can be very burdensome. But if one has formed his existing place deep within old age is the final outpost where the process of warships is complete unruffled by desires, undisturbed by cravings, attachments, ambitions and status symbols.
6. The fruit of silence is PRAYER, The fruit of prayer is FAITH, The fruit of faith is LOVE the fruit of Love is SERVICE and the fruit of Service is PEACE OF MIND.

Courtesy : **P.N. Tikku,**
Ex. Sr. Dy. Comm., Manager IAC

Some Stray Thoughts

—Prof. A.N. Dhar

(i) *Words come and go;*
trickling down the alley of time,
they shape and reshape themselves
into patterns of thought;
then freeze
and soon melt into the unconscious,
to re-incarnate, in time,
as flowing rhythms in verse !

(ii) *What's become of this beautiful earth !*
It is still on its course,
inching forward imperceptibly,
We've no count of time;
ages are left behind
and yet we're no wise,
we kill and call it fair !
what' there to teach—
aren't we groping still,
not able to see
what is at the end of the tunnel ?

BOOK-REVIEW

THE BOOK WITH A DIFFERENCE

—Prof. M. L. Raina

The book entitled **THE UGLY KASHMIRI** (Cameos in Exile), written by Mr. Arvind Gigoo, is a veiled personal lament on the tragic events that swept the valley of Kashmir in 1989-90 and after and brought in their wake, among other nerve shattering things, near destruction of whatever traces of the tattering communal harmony were left behind.

The cameos, on the whole, present strands of the panoramic web of the composite Kashmiri society comprising intellectuals, politicians, religionists and common people, wedded to their peculler idiosyncrasies, dogmas, hypocrisy, waywardness, flaws and foibles. They unfold poignantly the murky times of religious frenzy, insecurity and uncertainty and, at the same time, rip open the veneer of civilized behaviour, sweetness of disposition, high sounding ideals of mutual trust, religious tolerance and brotherhood, bringing to the surface the dross that lies within, which the author calls ugliness.

The epigrammatic statements speak volumes about the uncanny mental and psychological dynamics of the Kashmiri people, exposed in the wake of abnormal and diverse situations. Their focus is on the unwholesome and unusually perplexing responses of the people to the happenings around them, be they Kashmiri Muslims, Kashmiri Pandits, security forces or others. By having a dig at the Kashmiri terrorists, their religious and political leaders, as also the Kashmiri Pandits in general and their leaders in particular, the author has presented a balanced view of things.

The writer holds mirror to nature in that he presents the ugly truths, as they are. At no stage is he seen intruding and making personal comments. He lets his cameos speak for themselves and leaves it to the reader to ferret out their subtle and profound meaning. He does not directly express his agony over what is, and what should have been. Unlike the bard's cry : "I fall upon the thorns of life, I bleed". He maintains objectivity throughout in his pithy statements. To ventilate one's bruised sensibility and feelings in an impersonal manner is an artistic device that is appreciated by readers, literatures and literary critics alike. The author has made use of this device with success.

The cameos, which are wrapped up statements and, as such, defy instant comprehension on the reader's part, are in the nature of a literary adage that "art lies in concealing art". Concealment, which is unravelled after an effort, gives immense satisfaction, pleasure and a deep insight into things.

The cameos used by the writer are laced with sarcasm, wit, humour, irony and pathos. The selection of words and expressions is quite appropriate.

It is important to refer to the innovative technique employed by the author, which

might have escaped the attention of the reader. The cameos have been set on the blank spaces of the pages, which are disproportionately bigger in size. These blank spaces ought not to be misconstrued as a trick to increase the volume of the book. They, infact, suggest that the condensed meaning of the cameos can be expanded to fill these blank areas to get at their full import. They, moreover, serve as foils to bring into sharp relief the aphorisms, which can become topics of full-fledged articles. As an illustration of this observation, two cameos have been slightly expanded below, inviting the reader to add to the details for further expansion :

THE SLOGAN

FOR FORTY YEARS THEIR SLOGAN WAS : PUMPKINS AND BRINJALS

This epigram takes us back in time to the political period in Kashmir when the tallest of the tall leader, Sher-i-Kashmir, swayed the masses with his oratorical skills. They regarded him as their saviour and followed him without any reservation. They are so much influenced by his leadership that they were ready to accept whatever he said or did. This they expressed emphatically through the slogan (in Kashmiri) "Aal Karega Wangan Karega, Bab Karega". This had become a household slogan and was often raised in the streets of Srinagar and other places. But, public opinion being fickle, they were disillusioned with his changing political stances and alliances. A time came when they openly showed defiance to their erstwhile LION OF KASHMIR and his exhortations. After his death, they changed their loyalties every now and then, and the rest is history.

Strength

Divided, we stand ; united we fall

What an inversion of an old saying! It is a sarcastic comment on the K.P. organizations and even individuals. The epigram suggests that Kashmiri Pandit leaders are not in favour of unity because, being egoistic and self-opinionated, they don't want to lose the lust for separate leadership. They feel that they are better as individuals rather than being united to fight for a cause. The myth that Kashmiri Pandits were worldly-wise and highly intelligent exploded in Jammu after their ethnic cleansing and exodus. Not to understand the dire need for unity, at a time when the entire Pandit community is on the verge of extinction is a tragic irony ....

To sum up, Mr. Arvind Gigoo deserves all appreciation for his unique and innovation style of writing in epigrams which are loaded with immense meaning, and convey a tacit longing for a healthy mindset of the people of Kashmir to make life beautiful and worth living.

Name of the Book	:	**The Ugly Kashmiri (Camers in exile)**
Author	:	**Arvind Gingoo**
Publishers	:	**Allied Publishers Pvt. Ltd. New Delhi**
Year of Publication	:	**2006**
Price	:	**Not Mentioned**

VITASTA—ANNUAL NUMBER (2005-06)

A REVIEW

— H.N. Tikk

VITASTA is one of the prominent periodicals brought out by the Kashmiri Pand community within and outside India. It is published by the K.P. Sabha Kolkata, whic is more than half a century old organization. A Special Annual Number (2005-06) of th journal was brought out on the occasion of the Golden Jubilee Celebrations of the Sabha on December 24, 2006. I got an opportunity to visit Kolkata on this occasion in m capacity as a delegate representing K.P. Sabha, Jammu. This was my first visit to th reverberating old, honoured city of India, which has produced numerous eminen personalities in different fields. I was, therefore, curious enough to go round the city t see its prominent places and meet the people of variegated shades. Among other things, the grandeur of Kashmiri Bhawan Complex built up by our community members there, has immensely impressed me. I have also been impressed by the wonderful work done by our community members there. They have kept alive our age-old traditions, customs and rituals and have also niched out a respectable berth for themselves in that far-off eastern city of India.

Bringing out Annual Numbers of the prestigious journal, under the leadership of Dr. B.K. Moza, has become a regular feature of the Sabha. I have gone through the Special Annual Number of Vitasta (2005-06) with interest. The get-up of the journal (with beautiful photographs) and its content demonstrate the ingenuity and expertise of its Editorial Board. The Number has three main sections.

Section I deals with "SAMAJ" with particular reference to All India Kashmiri Samaj, bringing out its historical background, its various activities and the importance of the role it has been playing vis-a-vis Kashmiri Pandit Diaspora.

Section II deals with "SABHAS", that is, all the existing Sabhas of the KP Community in all the major cities of India. The write-up of Pt. T.N.Khosa about the K.P. Sabha, Jammu, has deservedly ranked first in this section and that is a matter of satisfaction for all of us. I do not know precisely why the KP Sabhas existing outside India have not found any specific mention in this section.

Section III deals with "SAMELLAN", bringing out the importance of regular meets/ conferences at different levels of the community with a view to focusing on the number of problems with which the community is best particularly since our forced exile from the valley. The write-ups in this section are revealingly inspiring.

Sections IV, V & VI contain some relevant, sector-wise, addresses of some of our Biradari-Members. These also provide valuable information for all the KPs.

I express my unstinted sense of gratitude to Dr. B.K. Moza and to his team of dedicated workers for the selfless service they have been rendering to their community.

ANNUAL FESTIVALS/FUNCTIONS OF K.P.SABHA, JAMMU

The spring-time annual festivals of Navareh and Zanga-Trai were celebrated this year by K.P. Sabha, Jammu, with usual fervour and enthusiasm, on March 19, 2007 and March 21,2007 respectively, but at the same time, not unmindful of the fact that our community had stepped into the seventeenth year of its forced exile.

On Naveareh-Day, Shri Omar Abdullah, President National Conference and Ex. Minister of State, Foreign Affairs, GOI, was the chief guest. The occasion was also graced by Shri M.K.Kaw, President AIKS besides a very large number of distinguished guests including our Baradari members. The function started with Saraswati Vandhna. Shri. T.N.Khosa read out the welcome address and also presented the Annual Report of the KP Sabha. Sh. H.N. Tiku, General Secretary read out a paper on the *History* of K.P.Sabha, Jammu. Shri B.N.Bhan "Nisar" and Sh. M. L. "Ash' read out their poems. Shrimati Kailash Mehra enthralled the audience with her enchanting sweet voice. The function concluded with the address of the Chief Guest, Shri Omar Abdullah. Shri K.K.Khosa, Vice president presented a vote of thanks. The proceedings of the function were compered by Dr. Phoola Chowdhari, the Executive Member of the KPS. An outstanding feature of this year's function .was honouring of Dr. Bhushan Lal Kaul, (D. Lit) an eminent scholar, a talented teacher, a versatile writer and a literary genius, by the KP Sabha, Jammu. (Heartiest Congratulations). —*Editor*

On the ladies-function of Zanga-Trai, Shrimati Khemlata Wakhloo, MLC, was the Chief Guest. A large number of ladies of our community thronged the place. They were entertained with musical concerts and were presented with Salt-Packets and *Atagat*, in pursuance of our ages old tradition in the valley.

The Annual Maha-Yagnya, on the occasion of Durga-Ashtami, which started in the evening of April 18, 2007 was concluded on April, 19, 2007 with the Puran Ahuti at 01.30 PM sharp. A large number of devotees participated in the Maha- Yagnya, partaking of the Prasada.

[*See some of the photographs taken on these occasions on the cover pages*]

Excerpts of the Welcome Address, Annual Report and History of KPS are given below :

(A) WELCOME ADDRESS BY SH. T.N. KHOSA, PRESIDENT

Chief Guest of this afternoon Shri Omar Abdullah. Sahib, President of All India Kashmiri Samaj Shri Maharaj Krishen Kaw Sahib, distinguished guests, ladies and gentlemen.

At the outset let me wish you all a happy Navreh and a fruitful and prosperous new year. It is a matter of great pleasure for me to welcome on this occasion our distinguished guest Shri Omar Abdullah who has kindly agreed to grace this function. Shri Abdullah, as you all know, is not just a Member of Parliament but one of the beacon lights of India's dynamic future. A mature head on young shoulder makes him a future hope for this country. No wonder that the octogenarian leader Shri Atal Behari Vajpayee, who is not given to offering praise in hyperbolic language even for his own party members, was liberal in appreciating this young man whom he inducted in the cabinet, a function that he performed to utmost perfection. Sir, we are delighted to have you with us on this occasion.

I take this opportunity to welcome Shri M. K. Kaw to this function. Shri Kaw is no stranger to us. His services, to the country in general and to Kashmiri community in particular, is known to all. It is a matter of gratification that he is celebrating the Navreh with us.

I have great pleasure in welcoming you all, my brothers and sisters to your Sabha function and I pray that God's grace may be showered on all for the coming years.

Loka Samsta Sukhino Bhwanto

(B) ANNUAL REPORT BY SH. T.N. KHOSA, PRESIDENT

Hon'ble Chief Guest, my dear brothers and sisters. It is my proud privilege to present a brief report on the activities of the Sabha during the past year in consonance with the previous practice.

Scholarships for Education

I have pleasure in informing you that we have been able to generate funds from various sources for the educational needs of some members of the deprived families who are languishing in camps or other places following displacement from their homes. The full details of the same are as follows :

	Source	*No. of students benefited*	*Amount*
1.	Kashmir Overseas-Association's education programme for professional courses :	168	Rs.22,69,500
2.	KOA children programme	39	Rs, 4,00,210
3,	J.G. Khosa Foundation	33	Rs.4,94,000
4.	Excellence	3	Rs. 67,500
5.	Local individual support	4	Rs. 27,500
6.	CRY Organization	1	Rs. 10,000
7.	Savitri Loknarayan Kak Trust, Shimla	3	Rs. 13,800
8.	From Newzealand, Australia & USA	11	Rs. 95,000
9.	Kashmiri Pandit Association Europe, London	14	Rs. 2,02,500
	TOTAL		**Rs. 35,80,010**

Medical Assistance

An amount of Rs. 2,20,000/- was paid for Medical Assistance, marriages and destitute from the Sabha funds. In addition to these articles like Gold ornaments, Saries, shawls also were donated by several persons to Sabha which have been distributed to the need displaced of the biradari.

It is necessary to reiterate that these efforts constitute only a small measure to mitigate the problems of our community which are overwhelming. It is like a drop in the ocean for miserable and hapless people. People in camps/non camps in Jammu are facing tremendous problems. Demands are cries of help are coming from thousands of displaced homes and Sabha has very little resources and strength to provide help. What is needed is a Herculean effort on the part of every member of the community spread over the length and breadth of the globe and a committed support from the state and central governments. Although, both the Sate and Central Govt have done very little for the last 16 years to mitigate the sufferings of the displaced and helpless Kashmiri Pandit community.

Vocational Training Programme

A vocational training programme is being run for school dropouts and those displaced who could not afford to continue their education due to poverty. In this course 131 students are presently being imparted training in the following trades:-

(a) AC/Refrigeration (b) Electrical (c) Dress Design
(d) Beauty Culture (e) Computer applications

This year Sabha has arranged training course in the camps at Nagrota, Mishriwalla, Muthi in addition to KP Sabha Ambphalla centre. This programme is sponsored with the assistance of vide a US based NRI-NGO through Ms Shannu Kaw.

(f) Also a centre for English (Talk & speak) had been started in Sabha to facilitate selection of displaced students in call centers. It is pertinent to note here that the state and central Govt has completely neglected displaced as well as Jammu resident Kashmiris in respect of government jobs, resulting in high unemployment amongst non professional educated youths.

Problems of the Community

The displacement from Kashmir has brought in its wake many ailments to the migrant community that were not known in valley. A number of studies conducted by eminent medical fraternity have revealed an enormous increase in stress induced diseases like heart ailments, diabetes, hypertension, renal failures etc. The treatment for such ailments is very expensive and poor migrants in camps and non camps surviving on monthly dole provided by the Government and some not even getting this meager dole can not afford this costly treatment. Day in and day out we receive appeals for help and it is heat rendering to see them languishing and dying for want of medical assistance and care. Hon'ble Prime Minister during his visit last year to Migrant Camps in Jammu had released Rs. 5 crore for this medical assistance. The same has been diverted by the State Govt. as per information available with us. It has been calculated that less than Rs. 10 crore premiums would be necessary to provide insurance cover to all non govt employees' migrant community and Sir you could persuade the Govt. of India to provide help for this noble work to save hundreds of families from death and ruin.

Employment Problem of Displaced

Unemployment of migrant youth's especially non professional degree holders is assuming dimensions that it can lead to a dangerous situations. While the community has not lagged in education in spite of adverse conditions, there has been no attempt to absorb its members in government, semi government organizations and in self employment ventures. Perhaps displaced people are territory less and as such responsibility of none. It is relevant to mention here that out of about 15000 and odd employees who migrated in 1990 nearly 11000 have retired from Govt. service and there has been hardly any fresh recruitment. Even SRO 43 is virtually forbidden for the displaced. It is necessary' to start employment oriented commercial ventures around camps so that the youths find some means of employment and do no lose faith in a democratic system leading to dangerous consequences. The Jammu resident Kashmiris have been denied employment and opportunities completely as both Jammu and well Kashmir division disowns them. They have become state less citizens.

(C) HISTORY OF KASHMIRI PANDIT SABHA BY SH. H.N. TIKU, GEN. SEC.

Respected Umar Abdullah Sahib President National conference and MP, dignitaries, brothers, sisters and the youth present here.

With the permission of the Chair I present a report on the history of Kashmiri Pandit Sabha Jammu so that the youth of the community are aware about this Sabha which is in fact functioning as centre of all the Pandits living all over the globe.

Kashmiri Pandit Sabha is probably the oldest registered association of Kashmiri Pandits in the world. It was formed in 1913 and received the government permission from the then Maharaja Pratap Singh through a decree GO No. 8459 of 21.2.1914. It was purely a socio-cultural organization for the welfare of Kashmiris who used to come to Jammu during Durbar Move or for other service reasons. However, following the mass exodus of Pandits from 1990, the *raison de'tre* of the Sabha had a total transformation.

In November 1932 Kashmiri Pandits purchased a plot of land measuring 64 Marlas from a Muslim Badradin for Rs. 638/- under President ship of Pt. Iqbal Krishan Dhar and Maheshwar Nath Koul. The community hall namely Kshyap Niwas was construed in 1934. It took about Rs. 3500/- as the cost of construction. The construction was facilitated by Kar Seva by all resident Kashmiri Pandit employees along with other members of their soul, the governor of Jammu in Maharaja's govt. donated Rs. 2100/- for the boundary wall of Sabha. Till 1947 the Kashmiri Pandits continued to be the centre of Social activities of all the migrant Kashmiri Pandit population in Jammu. However the Kashmiri Pandit's body in 1951 decided to build a temple in the Kashmiri Pandit Sabha premises for religious activity of the Kashmiri Pandit community and other Hindus residing in the vicinity. An idol of Lord Ganesh Ji was installed in the Sharika Temple. Later the temple of Jagdama was also built on the side of Sharika Temple with the idol of Shri Mata Ragyna of Tulmulla installed and a new momentum was given to the religious celebrations and rites. Smt Indra Gandhi visited the Kashmiri Pandit Sabha in 1971-1972 and listened to the problems of Kashmiri Pandits. She was served tea and Kulcha. Jagar Nath Bhat was president at that time.

All important festivals like Navreh, Shiv Ratri, Deepawali, Navratra etc were attended by all the Baradari members and attendance increased to thousands till 1989. Arrangements of Mrityu Samagri and a full time Purohit and Kashmiri cook were added features of Jammu Sabha outside. Every new management body tried to improve the existing facilities. Men of eminence had the distinction to preside over as President KPS, since 1941.

The list includes Prime Minister of J&K State under Maharaja Hari Singh, Pt Ram Chand kak, famous advocate and political leader Justice. Jia Lal Kilam former Chairman J&K legislative council and great KP leader from Kashmiri Pt. Shiv Narian Fotedar, Rai Bahadur, AN Purbi, Justice Janki Nath Bhat of J&K High Court, revolutionary Social activist, Jagar Nath Bhat, Saniskrit Scholar Dr. Koushlya Wali, and many more.

The role of Sabha changed entirely since 1990 when the exodus of Kashmiri Pandits from valley displaced lakhs of our Kashmiri Pandit brethen. Suddenly Jammu was full of lakhs of displaced Kashmiri Pandit men, women, and children who had lost wealth, Job and business and even dear ones. A catastrophe had fallen and Kashmiri Pandit Sabha took a great lead under the leadership of Dr. K Wali, the Kashmiri Pandit Sabha president who along with Sh. TN Khosa, Prof. AN Sadhu, Sh. BL Bhat, Sh. Ashok Ji Kher, Sh Krishan Ji Khosa and Sh AK Mirza and others distributed relief, looked after the Social/Education

sector as education remained the bane of intellectualism of Kashmiri Pandits. So Pandit TN Khosa in collaboration with the Kashmiri Over Seas Association launched the scheme of scholar ships for professional courses. Scholarships of rupees 10-12500 were offered to hundreds of students whose parents could not efford the professional education of their children. A Program of displaced children education was initiated by KOA in collaboration with KP Sabha and under this program the displaced children are offered around Rs. 10,000/- per year. Per child till the time he/she passes 12th class. This help has been mainly rendered to camp children. Both the education schemes are still in force since 1995. More than 300 number of children are covered under this programme.

In addition, a large number of widows are getting monthly pension, medical aids to patients admitted in local hospitals or otherwise is also going on presently. Besides financial assistance is rendered to needy migrants in marrying their daughters.

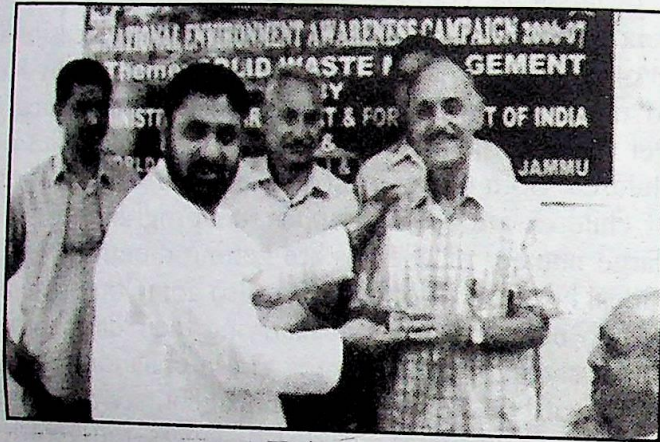
Sabha has initiated since 2004 a new program in collaboration with a non Kashmiri NRI-NGO namely VIDE of USA in which vocational courses are run for school dropouts from camp students. Vocational courses include Computers, refrigeration, electrician, dress designing and beauty culture. Besites courses are run with the help of Jan Shiksha Sanasthan, (Ministry of HRD) Jammu and Infosys Eyes Muthi.

A huge building in adjoining land acquired, in the name of Pt. Jagar Nath Bhat was raised during Dr. Koushlya Wali's time and one more storey with a community centre was built during Sh. TN Khos'a tenure. It may be pertinent to mention here that Pt. Jagar Nath Bhat was a great social activist who rendered selfless service to thousands of Kashmiri Pandits for over two decades in Jammu.

The present Kashmiri Pandit Sabha is sprawled over a 7 Kanal area with several building complexes and in main Kashyap Nitwas, build in 1934-35, has been reshaped and refurnished and a beautiful auditorium for holding social and literacy meets is providing services to the community for last several years. This also was done during Pt. Triloki Nath Khosa's presidentship. We are planning further construction in this Sabha complex.

EAVU BHAYAW AISTI BAGAS MANZ SAMAV, NUW-WARIH CHAWAV T^A NAVIRUK MAS CHAMAW,	COME BROTHERS ! LET US GATHER IN THE GARDENS, ENJOY THE NEW YEAR'S DAY, AND DRINK THE WINE OF FRESHNESS.
PRAIN MASHRAVIT GOSA NUW MITRUT KARAW, RUT VICHARAW RUT BANAV TAI RUT KARAW;	LET US FORGET OLD DISPLEASURES AND BE FRIENDS AFRESH, THINK KIND THOUGHTS, SPEAK KIND WORDS AND ACT KINDLY;

Our professor asked us to define brain. My friend got up and replied, "Brain is what a man looks for in a woman after he has looked at everything else."

KASHMIRI PANDIT SABHA, JAMMU

SHRI HIRDEY NATH TIKU HONOURED

Shri Hirdey Nath Tiku, General Secretary, K.P. Sabha, Jammu, who is also the General Secretary of Confederation of Voluntary Social & Charitable Organizations (to which office he has been re-elected for the second consecutive term, recently), was honoured by the top International Organization, WORLD WIDE FUND FOR NATURE INDIA under the auspices of Ministry of Environment and Forests, Govt. of India, on the occasion of the Awareness-Workshop on Social Waste Management, held at the University of Jammu, on April 12, 2007.

The President and the members of the Executive Committee of the K.P. Sabha, Jammu extend their heartiest greetings to Shri H.N. Tiku on having earned this rare and distinct honour by dint of his dedicated and ceaseless service to society through various NGOs for the last twelve years. He deserves our Kudos for all this.

(T.N. Khosa)
President,
K.P. Sabha, Jammu.

MATRIMONIALS

- WANTED BRIDE FOR OUR ONLY CHILD.BORN 17-10-1981. 5'-8½" BACHELOR PHYSIOTHERAPY RGUMSs.BANGLORE. PRIVATE CLINICS IN REPUTED HOSPITALS.VISITING PHYSIOTHERAPIST REPUTED HOSPITAL.LECTURER PARAMEDICAL COLLEGE.TEKINI, KALAVALI & FULL DETAILS ON DEMAND. CONTACT : RAMESH /ANSHU KAUL. 702, LALIT APTTS. RAJ PARK, KALVA, THANE (W) M'RASHTRA. M'BLES: 9820089875 / 9820448893 OR THE KHERS 101 UPPER LAXMINAGAR [SARWAL] JAMMU-5 M. 9419212478
- "WANTED SUITABLE NON KARKUN MATCH FOR MY SLIGHTLY MANGLIK DAUGHTER (26 DEC 1979) HT 164CMS B. TECH ELEC. ENGG, MCA, PG DIP IN RAILWAY ENGG. WORKING AS SR. EXECUTIVE IN FHP/ICICI LOMBARD JAMMU. PL CONTACT WITH BIODATA/TEKNI R.K. HANDOO 22-MANORAMA VIHAR PATTA BOHRI JAMMU PH-2553739, 9419394053"

LETTER TO EDITOR

—Dr. B.N. Sharga

My Dear Khar Sahib

Namaskar Mahara ! Thank you very,much for publishing my write up, The Shivala of Raja Dina Nath Madan, in the January-February 2007 issue of Kshir Bhawani Times, but I fail to understand as to why my name wrongly written as Dr. D. N. Sharga instead of Dr. B.N. Sharga. Was there any specific reason for doing of the same.

Wishing you a very happy and propenous 'Navratri'.

With kind regards.

To,
Mr. B.L. Khar
Editor English Section
Kshir Bhawani Times
Jammu Tawi-180001

Yours sincerely

Dr. B.N. Sharga

[Immediately on receipt of Dr. B.N. Sharga Sahib's letter, I phoned him to apologize for this inadvertent error. I reproduce below a brief introduction of the learned author, as it appears on the cover page of his book 'KASHMIRI PANDITON KE ANMOL RATNA" (Vol. IV), a copy of which he has been gracious enough to sent to me, for which I thank him profusely. ...... Editor]

Dr. B.N. Sharga has done his doctorate in Chemistry from the Lucknow University. He then took up a teaching assignment and taught inorganic Chemistry to undergraduate classes for about 32 years. He is a prolific writer in both Hindi and English language and so far has published about 400 articles on different subjects in the reputed magazines and journals. He is actively involved with many social, cultural and literary organisations. His long association with the activities of various K.P. organisations prompted him to take up this type of work. He has authored four volumes in Hindi of "Kashmiri Panditon Ke Anmol Ratna". He was declared as the MAN OF THE YEAR in 1998 by the American Biographical Institute, North Carolina, U.S.A. He got the silver plaque of Dr. Sir Tej Bahadur Sapru Memorial Trust, Allahabad in 2004.

हमारे दुर्लभ राजा = महाराजा

हिंदी का 'दूल्हा' शब्द 'दुर्लभ' से आया है। दूल्हा सचमुच दुर्लभ होता था कभी और लड़कियां पड़ी रहती थी, क्योंकि माता-पिता पुत्री के लिए बहुत सही और उपयुक्त वर की कामना करते थे और ऐसा उपयुक्त वर बहुत दुर्लभ होता था।

माता-पिता से आज भी पूछे तो बताएंगे कि उन्हें अपनी सर्वगुण सम्पन्न लड़की के लिए दूल्हा ढूंढने में कितनी मुश्किलें आ रही हैं। दूल्हे आज भी दुर्लभ हैं।

कश्मीरी दूल्हे भी दुर्लभ ही होंगे। पर अजीब बात है कि ''दुर्लभ'' से इनको कोई उचित नाम नहीं मिला बल्कि उन्हें कहा गया ''महाराज़'' यानी महाराजा। तो कश्मीरी दूल्हा हो गया महाराज़ और दुल्हन बनी ''महॉरेन्य'' यानी महारानी। क्यों न हो ? हमारा यह ''महाराज़'' पूरे राजा स्टाइल में सज संवर कर आया करता था। सिर पर बड़ी सी केसरिया पगड़ी, मालाएँ और क्या क्या ... । खैर, दूल्हा चाहे कश्मीरी नहीं भी हो, भारत में वह हर कहीं राजसी ठाठ के साथ ही आया करता था। कहते हैं कि बारात और घोड़ी और तलवार और बंदूकची लेकर चला दूल्हा पुराने राजाओं के सेनापति की तरह बाजे-गाजे के साथ दुल्हन को 'जीतने' चढ़ता था-चढ़ाई करता था ससुराल पर। कश्मीरी में ''बारात का आना'' का अर्थ होता है मुसीबत का आना। जब चढ़ाई हो तो विपदाएं आना स्वाभाविक है।

परन्तु हमारे कश्मीरी महाराजा के और भी नखरे हैं जो आज के बदले हुए युग में भी उसके पुराने तेवरों की याद ताज़ा रखे हुए हैं। वह समय का खास लिहाज़ नहीं करता, समय को उसका लिहाज़ करना पड़ता है। लग्न का समय 9 बजे का हो या 10 बजे का, वह आएगा 12 बजने के बाद ही। बाराती और स्वागती मेहमानों को घंटों इंतजार करना पड़े तो पड़े, उसकी बला से। घराती लोगों ने बारात के लिए सुबह के नाश्ते का प्रबंध कर रखा हो, पर वह क्या बारात हुई जो ठीक समय पर आए। बाराती जब आएंगे, नाश्ते से ही शुरू करेंगे, फिर चाहे लंच 15 मिनट बाद ही लें। रही धार्मिक रस्में। उनके लिए कौन परेशान होता है? न घराती हो और न बाराती। कहते हैं ''द्वार पूजा'' के लिए समय निश्चित होता है जिसका पालन करना अनिवार्य होता था। पर ऐसा होता होगा, जब हम कश्मीर में थे। अब हम विदेश में है तो देसी रस्मों, धार्मिक रीतियों की चिंता किसे ? लड़की वाला हो चाहे लड़के वाला, लग्न कराने वाला पंडित हो चाहे सिर्फ खाने पीने में दिलचस्पी वाले बाराती, सब चाहते हैं कि जितनी जल्दी हो, जैसे भी हो, रस्म हो जाए, चाहे जब हो। आखिर महाराजा की सदी है, महाराजा की सुविधा और नखरे ही नियम हैं, रस्मे हैं।

वसंत पंचमी सरस्वती का दिन

–डॉ० प्रमिला

वसंत पंचमी का दिन अत्यंत पावन है क्योंकि शरद ऋतु सम कान्ति वाली, चन्द्र सम सौन्दर्य वाली, श्वेत हंस वाहिनी, स्फटिक माला धारणी, वीणावादिनी, साहित्य, संगीत एवं कला की देवी की आराधना का दिवस भी वसंत पंचमी को ही मनाया जाता है। आज ही के दिन मां सरस्वती का जन्म हुआ था। सरस्वती के जन्म की कथा भी अत्यंत रोचक है। ब्रह्मा ने जब सृष्टि की रचना का संकल्प किया तो चिंतन के क्षणों में उनके ललाट पर एक शुभ चिन्ह उदित हुआ और कुछ पलों के पश्चात् उस स्थान से एक बालिका का उद्भव हुआ। ब्रह्मा ने पूछा ''तुम कौन हो'', उस बालिका ने उत्तर दिया ''मेरा जन्म आपके चिंतन से हुआ, आप मुझे सेवा का भार सौंपे'' ब्रह्मा ने वरदान दिया, ''तुम लोगों की जिह्वा में स्थान ग्रहण करो और वाक शक्ति बनकर नाचती रहो।'' इस जग में वाक ही सब कुछ है। वस्तुतः यदि वाक न हो तो जगत के प्रत्येक कार्य को करना एक समस्या बन जाए। जिनके प्राण जितने अधिक ऊर्जावान होते हैं उनकी वाणी उतनी ही प्रभावशाली होती है। वैदिक युग के विद्वानों ने वाणी के चार रूप बताए हैं। वैखरी, मध्यमा, पश्यन्ती और परा। ये वाणियां कंठ, ऊर्ध्व प्रदेश, हृदय और नाभि से निसृत होती हैं। प्रतिदिन के बोलचाल की भाषा वैखरी वाणी है कुछ विचार कर बोली जाने वाली मध्यमा कहलाती है। हृदयस्थल से बोली गयी भाषा पश्यंती कहलाती है। पश्यंती गहन वाणी होती है। परा वाणी दैवीय होती है, जो आध्यात्मिक जगत में उच्च दैवीय चेतनाओं द्वारा बोली जाती है। उदाहरणार्थ गीता में दिया हुआ अर्जुन को ज्ञान। वस्तुतः वाणी की देवी सरस्वती पर जिनकी कृपा होती है वह पश्यंती और परा वाणियों की गहनता को जान सकता है। देवी भागवत एवं ब्रह्म वैवर्त पुराण के अनुसार इस दिन श्रीकृष्ण ने प्रथम बार मां सरस्वती की पूजा की थी। देवी सरस्वती की पूजा करते हुए भगवान श्रीकृष्ण ने कहा ''देवी सरस्वती'' प्रत्येक ब्रह्माण्ड में माघ शुक्ल पंचमी के दिन विद्यारंभ के शुभ अवसर पर बड़े गौरव के साथ तुम्हारी विशाल पूजा होगी। आज से लेकर प्रत्येक प्रलय, प्रत्येक काल में मनुष्य एवं देवता गण तुम्हारा ध्यान पूजन करेंगे। और तुम्हारे कवच को भोज पत्र पर लिखकर उसे किसी धातु की डिब्बी में रखकर गंध एवं पूजन आदि से पूजित करके लोग दाहिनी भुजा में धारण करेंगे। भगवान श्रीकृष्ण द्वारा पूजन के पश्चात् सभी देवी देवताओं ने मुनियों एवं सामान्य जनों ने देवी सरस्वती की पूजा की तभी से वसंतपंचमी का दिन मां सरस्वती की आराधना दिवस के रूप में मनाया जाता है। मां सरस्वती की ही कृपा से मनुष्य सद्विवेक, प्रतिभा एवं विभिन्न कलाओं में निष्णात होता है। इसीलिए वसंतपंचमी के दिन वाणी की देवी सरस्वती की पूजा एवं आराधना की जाती है। महाकवि दण्डी ने काव्यादर्श नामक ग्रन्थ में लिखा है ''सरस्वती का एकांत प्रसाद पाना सामान्य उपलब्धि नहीं। सरस्वती की अनुकम्पा चाहने वाले साधक को तंद्रा त्याग देनी चाहिए। निद्रा पर विजय प्राप्त करनी चाहिए। विद्या जहां मिले वहां से ग्रहण करनी चाहिए। जीवन में मिले विघ्नों को विघ्न नहीं मानना चाहिए। रात्रि दिन परिश्रम करना चाहिए। अध्यवसाय द्वारा ऊर्ध्वमुखी चिंतन में डूबना चाहिए। व्यर्थ के कार्यों में समय नष्ट नहीं करना चाहिए।'' वस्तुतः ऐसी अटूट साधना करने वाले पर ही सरस्वती प्रसन्न होती है और सर्वत्र ऐसे प्राणी की कीर्ति व्याप्त हो जाती है। शारदा तिलक एवं सरस्वती रहस्योपनिषद् में मां की अगाध स्तुतियां है। वसंत पंचमी के पावन समय में जो भी मां की पूजा, आराधना करता है एवं **ॐ ह्रीं, ऐं ह्रीं ॐ सरस्वत्यै नमः** मंत्र का जप करता है, वह हंस वाहिनी, वीणा वादिनी की कृपा का भागी बनता है।

हे! कुन्द के पुष्प एवं चन्द्र सम श्वेत कान्ति वाली, शरद ऋतु के कमल के समान मुख वाली, हाथों में वीणा और पुस्तक धारण करने वाली, हे श्वेत वस्त्रों से सुशोभित ब्रह्मा, विष्णु एवं शिव द्वारा आराधित, सब प्रकार के अंधकार को दूर करने वाली मां, मोह एवं अंधकार से भरे मुझ अकिंचन पर अपनी दया करो।

रूपं देहि यशो देहि भाग्यं भगवति देहि मे।
धर्म देहि, धनं देहि सर्व विद्या प्रदेहि मे॥

(सरस्वती रहस्योपनिषद)

परायापन

शंभुनाथ भट्ट 'हलीम'

क्या तुम वह नहीं हो जिसको मैंने शुरू से ही चाहा
तुम आंखों से ओझल हो जाती तो तड़प जाता था मेरा दिल
खिल उठती थी मेरे हृदय की फुलवाड़ी तेरी हँसी से
और परेशान करती मुझे तेरे माथे की शिकन
तेरे बिखरे केश मुझे बावला कर देते
और तेरा ठंडा व्यवहार मुझे भी ठंडा कर देता था
यदि मैं तेरे चेहरे पर लालिमा देखता उभरती
मैं फूले न समाता कि मुझसे ग्रहण उतर गया है
तुम जब कभी हल्के-हल्के पग भरती निकल जाती
डर जाता मैं कि तुझे किसी की नज़र न लगे
मेरे हृदय का कबूतर भरता उड़ान तेरे प्यार में
तुम जब कभी मुझे 'आओ प्रिय' कह कर बुलाती
ऐसे लगता जैसे पहाड़ी नदी बल खाती बह आई है
तुम जब मेरी खातिर पलटकर देखती
ज्यों जलधारा झरझराती ऊँचाई से गिरती
तेरे घुँघरुओं पर बजने की बेकली छा जाती
आता वही सुगंध लेकर हवा का झोंका
जिस सुगंध ने मुझे बनाया था दीवाना तेरा
'फुलय'[1] देखकर वह तेरा चेहरा याद आता मुझे
जो मुझे देखते ही खिल उठता
मेरे बोलों की नक़ल उतारने बोल उठती कोयल भी
जब तक तू पर्वतों और टेकरियों से घूम फिर आती
'गुलालों'[1] के बीच जब तू चलती बल खाकर
अनजाने में मुझे अपने वश में कर लेती
क्या जातू था तेरी हंसिनी देह में
कि मुझ अनजान को मंत्रबिद्ध कर देती
फूलहारे की संगति में ही फूल का जोबन खिल उठता है

1. फलदार पेड़ों पर लगने वाले फूल।

ज्यों गंभीर भी हो नदी फिर भी उसमें रवानी आती है
पगले, फूलों के काँटो से गले लग रहे हो, ये तुम्हें छिन्नभिन्न कर देंगे
पर मिलता नया संगीत, नया साज़ और नए तराने
यौवन को मदमस्ती मिलती और तेज की आँखें नम हो जातीं
जैसे छाया ग्रीष्म को सांत्वना देती निश्चिन्त रहो
भौंहों में वक्रता आती, आँखों में मस्ती और माथे पर चमक
होंठ रसीले होते, चेहरे पर लालिमा छिटकती और दिल में चोरी

पर वह चुपके-से अनायास मुस्काना
पाँव में पायल की ज़ंजीर पड़ी हो जैसे पर संगीत हो मुक्त
गला गलबंदनी से बँधा फिर भी हृदय खिला-सा

तेरा वह 'वनवुन' जो मुझे लड़कपन से ही मोहित करता रहा
जीते जी कैसे भूल पाऊँ उसे
परंतु आज मुझे क्यों लगता है परायापन
हमारे दिलों को दूर रखने की कोई साज़िश-सी हुई है जैसे
कहीं मेरे शत्रु के बहकावे में तो नहीं आई
इच्छाओं आकांक्षाओं की तू चिड़िया, तुझे ज़ाल में फाँस तो नहीं दिया
तुझे मेरे जानी दुश्मनों ने कुछ कहा तो नहीं
कहीं तुझे मेरा मन बदलने का आभास तो नहीं हुआ
मैं जानता हूँ कि प्रेम कोई सामयिक उफान नहीं होता
दिलों का मिलन एक आदिकालीन बेकली है
भाग्य या समय की आँधी इसे रोक नहीं सकती
संसार का अंत है निश्चित परंतु नहीं है अंत प्रेम का
यह सब कुछ जानकर भी क्यों मेरी नज़रें धुँधआई हैं
कहीं मैं अपनी सादगी से ही तो नहीं भटका

(मूल शीर्षक : व्वपरॉज्ञ)

अनु: रतनलाल 'जौहर'

('उजला राजमार्ग से' साभार)

श्री 'हलीम' 1. आई-I, कश्मीरी एपार्टमेंट्स, पीतमपुरा, नई दिल्ली
श्री जौहर 2. गली नं. 1 रूपनगर एन्क्लेव, ब्लाक बी, बनतालाब रोड़, जम्मू

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1. लाल रंग के फूल जो गेहूँ आदि के खेतों में स्वयं उग आते हैं।

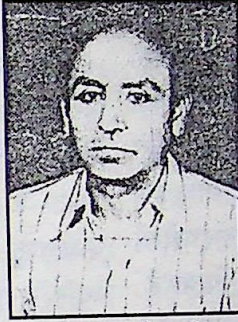
आधार भूमि की खोज

–डॉ. रतनलाल शांत

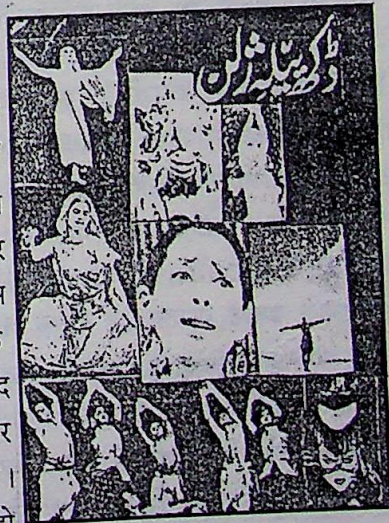
'जब आधार छूट जाएंगे' श्री मोतीलाल क्यमू का काल क्रमानुसार नौवां कश्मीरी नाटक है, उनके कुल ग्यारह नाटकों में तीन एकांकी और शेष बड़े या पूरी लम्बाई के हैं। श्री क्यमू ने नाट्य लेखन तथा मंचन एक ही साथ शुरू किया और अपने बड़ौदा-प्रवास के दौरान प्रस्तुतीकरण का प्रशिक्षण लेने के दिनों हिंदी में तीन एकांकी लिखे, जिन्हें 'तीन असंगत एकांकी' नाम से पुस्तक रूप में प्रकाशित किया। इन नाटकों में तर्कसम्मत यथार्थ और चौखटा रंगमंच (Proscenium Theatre) दोनों की सीमाएं लांघ कर कथ्य और मंचन दोनों की नई संभावनाएं खोजने का पहला प्रयास नजर आता है और इस सदी की पांचवीं छटी दहाई में तथा कथित उलजलूल (एब्सर्ड) नाटक का प्रभाव झलकता है। इस नई नाट्य शैली ने साफ दिखाया था किं कथास्थिति की पारम्परिक सीमाओं में रहते हुए तेज बदलती जीवन स्थितियों और जीवन दृष्टि का आलोचनात्मक चित्रण करने की यही परिपाटी हो सकती है। श्री क्यमू का नाट्य लेखक इसी परिपाटी से आरंभ हुआ। बड़ौदा से कश्मीर आकर उनका ध्यान कश्मीर के 'बांड पॉथर की अनगढ़ लेकिन समृद्ध परम्परा की ओर गया। उनको लगा कि इस लोक नाट्य में समकालीन विषम यथार्थ को अभिव्यक्ति देने की अद्भुत शक्ति मौजूद है। वे इससे सांगोपांग जुड़ गए। आगे चलकर पहले उन्होंने निजी तौर पर पेशेवर बांडों से घना संपर्क कायम किया। कश्मीर में 'बांड पॉथर को आंदोलित करने, इसे पुनजीवित करके इसकी कलात्मक संभावनाओं को उजागर करने तथा सामाजिक दृष्टि से उपेक्षित बांडों में आत्मविश्वास तथा कला चेतना जगाने में इस अकेले नाटककार का जितना योगदान रहा है उतना व्यक्तिगत रूप में किसी और का न किसी संस्था का रहा है।

देश के अन्य लोक नाटकों की तरह बांड पॉथर की भी निश्चित कथा-उपकथाएं होती हैं और प्रस्तुतीकरण में देशकाल के अनुसार उन्हें बदला या ढाला जाता है। श्री क्यमू ने इस परिवर्तनशीलता का पूरा उपयोग किया है और इसके माध्यम से अपने समय के बारे में महत्वपूर्ण बातें कहीं हैं। 'पालन का पूत' 'त्रिनाम' में आजादी के बाद सरल ग्रामीण समाज की रगरग में उतर रहे भ्रष्टाचार के जहर का तीखे व्यंग्य पूर्ण महुवरे में चित्रण किया है। 'अंत:पुर का दर्पण' में समाज और राजनीति पर दुराग्रही दफ्तरशाही की जकड़ को उघाड़ कर रख दिया गया है। 'तोता और आईना' में दास्तान के नाट्यीकरण का प्रयोग कथास्थिति को महाकाव्य के-से आयाम प्रदान करता है और जीवन के बारे में कुछ महत्वपूर्ण आधार भूत प्रश्नों को हमारे सामने लाकर खड़ा कर देता है। इन सब नाटकों में मसखरे हैं, भांड हैं नटुवे हैं और गंभीर से गंभीर प्रश्नों को उनके बीच पार जाने वाले अन्तर्विरोधों के साथ ऐसे उभारते हैं कि प्रश्न की गंभीरता धुल जाती है और हास्य पैदा होता है। साथ ही लोक शैली में पाए जाने वाले अन्य तत्व भी इनमें विद्यमान रहते हैं। सबसे बढ़कर जीवन की विसंगितयों पर कड़ी टीका टिप्पणी होती है।

उलजलूल नाटक के पहले प्रयोग से ही श्री क्यमू ने 'बांड' शैली को वस्तुत: कथ्य की आंतरिक शक्ति को प्रकट करने के लिए इस्तेमाल किया। हमारे जीवन की विसंगितयां इतनी आम हैं और हम इनसे कुछ इस तरह दो चार होते हैं कि अब इन्हें असाधारण कहना अपने अज्ञान का परिचय देने के बराबर हो गया है। इसी कड़ी में श्री मोतीलाल क्यमू के दो नाटक 'छाया' और 'लल, मैं चली रखे जा सकते हैं। 'छाया' में प्रख्यात कश्मीर नरेश ललितादित्य के प्रभा मंडल में पाए जाने

वाले खोखलेपन को उजागर किया गया है और 'लल' में कश्मीर के सामाजिक जीवन में व्याप्त झूठ और दंभ से पैदा होने वाले तनावों का ज़िक्र है। ये दोनों यों तो सुनियोजित कथानकों वाले नाटक हैं पर इनमें भी कथारूढ़ियों या शैलीगत रूढ़ियों को तोड़कर अपूर्व प्रयोग किए गए हैं। 'छाया' ललितादित्य के व्यक्तित्व की प्रभुविष्णुता पर लिखा गया है पर पूरे नाटक में ललितादित्य अनुपस्थित है। 'लल' में जो घटनाक्रम एक परिवार में घटता है, वह दूसरे परिवार में दूसरे प्रसंग में पर उन्हीं सरोकारों और चिंताओं का उल्लेख बनता है।

'जब आधार छूट जाएंगे' (संक्षेप में 'आधार') नामक नाटक नाटक-संकलन में श्री क्यमू के अपने ढंग के अलग किस्म के नाटक हैं, यद्यपि इनमें भी मोटे तौर पर 'बांड पा'थर शैली के उपकरणों तथा ढंग का इस्तेमाल किया गया है। इन नाटकों में बात भांडों की आत्मीय सम्सयाओं और उनके निजी सरोकारों के माध्यम से कही गई है। इनमें श्री क्यमू की नाट्यकला अपने समय के प्रति कलात्मक चेतना का आश्वासन देती है।

'आधार' दो बड़े नाटकों 'जब आधार छूट जाएंगे' और 'शाह का नाटक' का संकलन है। दोनों में भांडों की नितांत निजी समस्याओं को लिया गया है जो कश्मीर में वर्तमान उग्रवाद के कारण पैदा हुई है और जिनके साक्षी हम सब हैं। उग्रवाद से पेशेवर भांड-नटों के प्रदर्शन बंद हुए और इनमें से बहुतों को रोजी-रोटी से हाथ धोना पड़ा। साथ ही उनके भीतर का पारंपरिक कलाकार मरने लगा तो उनकी आत्मा रो पड़ी। इन दोनों नाटकों में नटों की टोलियां 'वर्तमान-व्यवस्था' से असहमति प्रकट करती हैं क्योंकि इससे 'बांड कला' का ही ह्रास हो जाएगा और सारी उपलब्धि खो जाएगी। ('आधार' में से) और ''हंसी-मनोरंजन गीतों की महफिलें जुटाना और जश्न करना हमारी जिन्दगी का अभिन्न अंग है'' ('शाह' से में) ('आधार') वास्तविक जीवन में और इस नाटक की कथा के अनुसार भी शमीमा 'गोपाली' का अभिनय करती थी, उसकी हत्या की खबर सुनकर टोली के मुखिया 'मागुन' से रहा नहीं जाता और वह किसी नगाड़े पर चोट करता है। 'शाह' में नटों की टोलियां अपने प्रतिबंध भी से परे समय के प्रति ज्यादा सचेत हैं और अपने पेशे पर पड़ी लात को पछाड़ देना चाहती हैं। वे इस बारे में भी सचेत हैं कि उनका लोकनाटक रसहीन जीवन में हास्य तथा ऊष्मा का संचार करके कश्मीरी कौम को फिर उसका विचारशील अस्तित्व लौटा दे सकता है। विचारशीलता के लिए अपने आप पर हंसना जरूरी है और विचार प्रवणता से समाज में विद्वान और बुद्धिजीवी पैदा होते हैं तथा प्रगति की राहें निकलती हैं।

'आधार' और 'शाह' दोनों नाटकों के भीतर अंतवर्ती नाटक हैं बाहरी नाटकों में नटों की अपनी समस्याएं हैं जो वर्तमान स्थिति पैदा हुई है अंतर्वर्ती नाटकों में उनके परिवेश तथा समाज की समस्याएं हैं और 'आधार' में मुखिया 'मागुन' का बेटा शिकार था पर मां की प्रेरणा से बदल कर पैतृक नाट्य परम्परा की रक्षा करता हुआ 'क्रास फायरिंग' में मारा जाता है। बाद में 'मागुन' भी सुहाग तथा संतान खोकर रोती कलपती इस हत्याकांड के सिलसिले को बंद करने की पुरजोर अपील करती है। इन नाटक के दो

अंतर्वर्ती नाटकों में से एक अकनंदुन (एक ही पुत्र) की लोककथा ली गई है, जिसमें एक निस्संतान शाही दम्पति को एक साधु द्वारा बारह साल की अवधि के लिए दिए गए बेटे और फिर अवधि बीत जाने पर बेटा वापस लेने से मां की ममता के आहत होने का उल्लेख है। इस नाटक का केन्द्रीय संदेश यही है कि युवाओं को मौत से बचाने के लिए मां की ममता ही प्रभावशाली भूमिका अदा कर सकती है। 'अकनंदुन' की लोककथा से पारम्परिक बांड पाथर' शृंखला का 'ग्वसा' न्यू 'पाथर' (साधु का नाटक) जोड़ कर श्री क्यमू ने जहां इस नाट्यशैली का बहुत ही समर्थ और साभिप्राय प्रयोग किया है, वहीं कथा के अभिप्रायों (motifs) के विकास की ओर भी संकेत किया है। 'अकनंदुन' वस्तुत: राजरानी की ममता का नाटक है और क्रोधी साधु इसमें केवल शुष्क निरपेक्ष परीक्षक के रूप में उभरता है। पर क्रोधी तथा नीरस कथाचरित्रों की अपनी भी न्याय-संगति होती है इसलिए इसी चरित्र को दूसरे अंतर्वर्ती नाटक 'साधु का नाटक' में तीर्थ यात्रा पर जा रहे नवयुवक प्रेमी के रूप में उभारा गया जो साधुओं को दूध पहुंचने वाली ग्वालन 'गोपाली' के प्रणय जाल में फंसते रह जाता साधु की भूमिका से 'मागुन' अपनी भी कला संतुष्टि की पराकाष्ठा को प्राप्त होता है और उसकी पत्नी बांडन ममता की कसौटी पर खरी उतरती है। इस नाटक में लेखक इन दो चरित्रों को सशक्त चरित्र-रेखाएं उभारकर नाट्यलेखन की नई संभावनाओं की तलाश में नजर आता है। उग्रवाद के परिप्रेक्ष्य में वह पिता की बेबसी के विरोध में (contrast) मां की कर्मण्यता पर ज्यादा विश्वास प्रकट करता है। बांडन कहती है-

''मैं अभी जिंदा हूं। हथियार गढ़ने और हथियारों से खेलने का परिणाम हैं ये दो शव। मेरे सुहाग और मेरी संतान के-ये परिणाम हैं, इस ऋषिवाटिका (कश्मीर की घाटी) को बारूदखाना बना देने का।''

इसके बाद सभी बांड-नट मिलाकर सूफी कवि नुंद ऋषि की यह पंक्ति दोहरा कर बताते हैं कि इस पागल हिंसा का निदान केवल मां के पास है-

''पिता मर भी जाए तो, हम मां पर बलिहारी हों।'' मां विश्वास से कहती है-''उठो वे रास्ते छोड़ दो, जिनकी मंजिल हिंसा और जंग विनशा है।''

इस प्रकार यह नाटक सुविचरित यथार्थपरक नाटक तथा मुक्त शैली वाले लोक नाटक या आधुनिक विलगत्व (alienation) वाले नाटक दोनों के गुण रखता है। सुविचारित नाटक में संदेश, नाटक की कथावस्तु इस तरह बुनती होती है कि उसकी केवल ध्वनि सुनाई पड़ती है। वह मुखर नहीं होता जबकि विलगत्व बनाए रखा जा सकता है और संदेश मुखर या वाचाल तक हो सकता है। 'आधार' में बांडन इसीलिए कभी-कभी भाषण की हद तक स्पष्ट और सीधी बात बोलती है। यह नाटक लिखकर लेखक ने बताया है कि कश्मीरी युवा की मां की उसकी कलाचेतना से सरशार करके हिंसा के पथ पर जाने से रोक सकती है।

'शाह' में नटों की अपनी समस्या यह है कि उनका पेशा खत्म हुआ जा रहा है और 'आधार' के मागुन की तरह यहां नाटक की कमान स्त्री चरित्र गोपाली के हाथ में हैं। संयोजन का जिम्मेवार 'मागुन' होता है। संयोजक की जिंदगी नाटक टोली की ही जिंदगी बन जाती है पर 'आधार' की मूल संवेदना के केन्द्र में बांडन है। यह सिलसिला एक तरह से 'शाह' में भी मौजूद है जहां 'गोपाली' संयोजक भी है और अंतर्वर्ती नाटक में मूल संवेदना के केन्द्र में मौजद भी है।

इस प्रकार एक और स्थान पर अंतवर्ती नाटक में बेगम की भूमिका में गोपाली, राजा जैनुलाबदीन बडशाह को सम्बोधित करके कहती है-

''आप स्वस्थ हो जाइए और वे पुरानी राजाज्ञाएं बदल डालिए। अमन और शांति और सस्तेपन के दिन

फिर लौट आने चाहिएं। मैंने सारे मुल्क में एलान कराया है।''

गोपाली इस हकीकत को ढक छिपा कर रखने के पक्ष में नहीं अर्थात् जैनुलाबदीन 'बडशाह' के जीवन चरित्र की उस महत्वपूर्ण घटना पर आधारित नाटक खेलने की जुर्रत बटोरती है, जिसमें कश्मीर छोड़कर गए अल्पसंख्यकों को बडशाह फिर वापस बुला कर उनका पुनर्वास कराते हैं इस प्रकार दोनों नाटकों में वर्तमान समस्या के हल के लिए स्त्री की सकारात्मक भूमिका को महत्व दिया गया है।

'आधार' नाटक समस्या के प्रथम पहलू को उभारता है और 'शाह' दूसरे पर प्रकाश डालता है। दोनों नाटकों की मूल प्रेरणा नुंद ऋषि के 'श्रुक' (श्लोक) से मिली लगती है–

छूटेंगे आधार तो फिर भवन ढहेंगे।
ढेर लगेंगे तो मनमारे सब बैठेंगे॥
तन मन का उपचार भला क्या हो सकता है–
मेरे पिता पर मां पर सब कुछ हम वारेंगे॥

'आधार' में 'मागुन' जनजीवन को शक्ति और सौंदर्य प्रदान करने वाला आधार है। 'शाह' में 'आधार' वह टेक या तकिया है, जिसका सहारा लेकर राजा न्याय तथा प्रगति का आयोजन करता है। कश्मीर में उग्रवाद से उस अपूर्व आर्थिक, सामाजिक प्रगति का सिलसिला टूट गया जो 1947 से वहां हुई थी और जिसकी रूह से कश्मीर की व्यवस्था जागीरदाराना के स्थान पर एक आधुनिक अर्थव्यवस्था में बदल रही थी।

जिस ओर कभी सूफी संत नुंद ऋषि ने इशारा किया था उसी में हमारी आज की समस्या का भी समाधान है, यह श्री क्यमू के ये नाटक स्थापित करते हैं।

मोतीलाल क्यमू के नाटक पाठ्य होने की अपेक्षा अभिनेय ज्यादा होते हैं। साहित्यिक दृष्टि से इनमें वार्तालाप बहुत सटीक और सुघड़ नहीं होते, इनमें लाक्षणिकता का अभाव खल सकता है चरित्रण के पारम्परिक पैमानों की अवहेलना दिखाई पड़ सकती है, पर मंचन का तंत्र यहां प्रमुख होता है। उदाहरणतः 'शाह' बादशाह और बेगम के बीच कहीं ऐसा कोई प्रसंग नहीं मिलता जहां ये पति-पत्नी बाहरी दरबारी कृत्रिमता से अलग होकर आत्मीयता में रमते हों। राजा हो, वैद्य श्री भट्ट हो जिसने राजा को मौत की दाढ़ से निकाला, वजीर हो, जो राजा के अतरंग मित्र सहचर और शुभचिंतक हों, सब उहात्मक वार्तालाप करते हैं। यहां बांडों की अभिनय शैली की प्रमुख विशेषता है और इसका कारण यह है कि अधिकांश 'बांड पाथर' में (अन्य भारतीय लोकनाटकों की तरह) राजा, कर्मचारियों तथा राज-दरबार की पृष्ठभूमि सदा मौजूद रहती है जहां औपचारिकता तथा नाटकीयता दोनों अनिवार्य कर्म होते हैं। राजा का अभिप्राय (motif) हमारी लोकवार्ता, इतिहास, पुराण, धर्म सबका अंग है। 'शाह' नाटक तो एक राजा सम्बंधित ऐतिहासिक घटना से ही जुड़ा है इसीलिए उहात्मकता और औपचारिकता इसका एक अनिवार्य हिस्सा है।

नाटक के अंदर नाटक की परम्परा इस देश में बहुत पुरानी है और 'जब आधार छूट जाएंगे' इसी परंपरा की एक और कड़ी है। रंगकर्मियों की अपनी समस्याओं पर भी नाटक लिखे गए हैं और सामयिक समस्याओं की प्रेरणा से उद्भुत नाटक भी कई हैं। परंतु कश्मीर के संदर्भ में इस प्रकार का यह पहली नाट्य कृति है जो वर्तमान के घातक प्रभावों से हमारा सीधा सामना कराती है और जिसमें बांड शैली के जरिए कथा को प्रभावशाली बनाने का बीड़ा उठाया गया है। कश्मीरी साहित्य में आतंकवाद से प्रेरित साहित्य में अभी तक केवल कविता और किसी हद तक कहानी उल्लेखनीय थी, इस दृष्टि से यह पहला

ऐसा नाटक है। शैली का चुनाव नाटककार के व्यक्तित्व और उसके कथ्य की आवश्यकता से निर्देशित होता है। 'आधार' और 'शाह' दोनों में दर्शक की विलगता (alienation) को बनाए रखा गया है। 'आधार' में बाहरी नाटक की कथास्थिति से ही भीतरी नाटक की अनिवार्यता उभरती है। मागुन और बांडन (उसकी पत्नी) के इकलौते बेटे की त्रासदी जैसी ही लोक कथा के 'अकनंदुन' की त्रासदी है और नाटक के अंत तक आता दर्शक लोकनाटकों की पीड़ा में भी शामिल हो जाता है यद्यपि नाटक के कलेवर का मुख्य अकनंदुन की कथा का है। न अकनंदुन की कहानी नटों की पीड़ा से हमारा ध्यान हटाती है न नटों की पीड़ा अकनंदुन की ट्रेजेडी हमसे भुलवाती है। दोनों नाटकों के बीच संक्रमण हमवार और त्रुटिहीन है। इसकी तुलना में 'शाह' में नटों की समस्या उनके व्यवसाय की समस्या है। उनका व्यवसाय यों तो बडशाह के न्याय की कथा के साथ कोई सम्बन्ध नहीं रखता पर उनकी कला को परवान चढ़ाने तथा उनके नाट्य कर्म को गंभीर दर्शकों आलोचकों तक पहुंचाने में घाटी के अल्पसंख्यकों ने अपनी सामाजिक संस्कृति के अनुसार जितना योगदान दिया है, वह घाटी के तकरीबन सब बांड नट न केवल जानते हैं बल्कि सांस्कृतिक हानि की पीड़ा से दंशित भी हैं।

'शाह' एक ऐतिहासिक घटना पर आधारित है पर यह कोई ऐतिहासिक नाटक नहीं। इसमें इतिहास को पुनर्जीवित करने या इतिहास का भ्रम पैदा करने की कोई कोशिश नहीं मिलती। स्वयं नाटककार ने भी संकलन के अंत में 'वावथ' (अभिव्यक्ति) में यह बातें कही हैं। इतिहास नाटक की वस्तु का एक संबल मात्र है, एक बहाना है जो इसकी प्रभावशाली मंचीयता के लिए सर्वथा उपयुक्त है। कथा के आग्रह के बदले मंचीयता का आग्रह इन नाटकों में एक मूल्य की तरह उभरता है। उदाहरण कई हैं। जैसे अकनंदुन की सात बहनों का कोरस। सात बहनों को एक भाई मिला और बारह साल बाद निर्मम साधु के कारण छिना जा रहा है। इस घटना को लेकर भाई बहन के अंतरंग सम्बन्धों के विश्लेषण के नाम पर या इस आधार पर मानवनियति विशेलषण से एक मर्मस्पर्शी साहित्यिक नाटक हो सकता था पर श्री क्यमू ने बहनों को एक ही सामूहिक स्वर मानकर उनके कोरस का प्रयोग किया है, जिससे नाटक की कथा व्यक्ति की त्रासदी न होकर एक सामूहिक त्रासदी हो गई है। कोरस के प्रस्तुतीकरण में नाटक के प्रस्तुतकर्ता या निर्देशक की प्रतिभा के अनुसार परिवर्तनों की बड़ी गुंजाइश है। इसे मात्र समय गुजारने के औजार की तरह भी प्रयोग में लाया जा सकता है। क्यमू के मंच-आग्रह में ही शामिल है। बांड पा'थर की मुख्य शैली में अन्य देशी नाट्य-शैलियों या यूनानी अथवा अंग्रेजी की मंचन शैलियों का रचनात्मक मिश्रण 'मागुन' (महागुनी) वस्तुत: पा'थर नेपथ्य में रहने वाला मंच-प्रबंधक होता है जो न खेलने वाले कप्तान या कभी-कभी केवल भंडारी का काम भर करता है। श्री क्यमू ने उसके महत्व को देखते हुए उसे मंच तथा रंगकर्म के केन्द्र में स्थापित किया है। इसी प्रकार गोपाली 'साधु का नाटक' की नायिका मात्र न होकर अभिनय तथा कर्म के केन्द्र में स्थापित कर दी गई है। श्री क्यमू न केवल एक नाटककार तथा रंगकर्मी है बल्कि 'बांड पा'थर' शैली के एक शोधार्थी भी हैं। इस शैली तथा इसके चरित्रों की ऐतिहासिकता पर उन्होंने कई शोधपरक लेख लिखे हैं। प्रस्तुत संकलन में 'मागुन' और 'गोपाली' पर उनके शोधात्मक लेख किसी भी विद्यार्थी का सही दिशा निर्देश कर सकते हैं।

—श्री क्यमू

(5-ए, अपना विहार, कुंजवाणी, जम्मू)

शिल्प-गीत

सत्येन्द्र श्रीवास्तव

रोम की यह सुनहरी धूप
और शाम की पारदर्शी धुँध में
एक ऋषि-सा समाधिस्थ बैठा
सेंट पीटर का विशाल गिरजाघर
और यहाँ कुछ ही दूर
सीढ़ियों पर
एक प्रस्तर स्तंभ से कान लगाए
सुनता हुआ मैं
पत्थरों का कालजयी गीत
रंगों-आकृतियों के
ओ प्रबुद्ध महाकवि
माइकेलांजेलो!
मैं इन गाते-गुनगुनाते पत्थरों में
सुन रहा हूँ
तुम्हारी छेनी की ठुक .... ठुक .... ठुक ....
जैसे कोई सुंदरी कामिनी अप्सरा
ठुमुक रही है संगमरमरी शीशों पर
मैं देख रहा हूँ
इन पत्थरों पर पड़ती रोशनी की झाइँयों में
तुम्हारी कलाई का स्वप्न-नृत्य
और मैं कल्पना कर रहा हूँ
अनगढ़ पाषाणों के पार तुम्हें झाँकते हुए ...

तुम ने कैसे-कैसे कितना देखा
कितनी आकृतियाँ एक साथ
कितनी भंगिमाएँ
कितनी मुद्राएँ
भावना के अंबुधि पर
कितनी तमाम किन्नरियों की पगध्वनियाँ, देवों की
ढोल-थाप
भावों की ऋतुमय नक्काशियाँ !
देखा, तराशा फिर
रंगित चित्रित किया
सब कुछ को अर्थ दिया
कलाकार!
तुम ने कितना देखा
कितने आयामों के आर-पार
पारावार
डूब-डूब लाए सच्चे मोती
और रचा एक नया विस्तृत संसार

माइकेलांजेलो!
प्रस्तर आकृतियों के
रंगों-आभाओं के
ओ प्रबुद्ध महाकवि!

स्वामी विवेकानन्द की दृष्टि में बुद्ध और बौद्ध धर्म

–धर्मप्रिय बी.एस. सहवाल

भारतीय धर्म-दर्शन के क्षेत्र में स्वामी विवेकानन्द एक नये अभिक्ता के रूप में अवतरित हुए। मानवहित में जहां से जो भी काम की बात मिली, उसे उन्होंने सहर्ष अपनाने पर बल दिया और इस तरह एक आदर्श हिन्दू-समाज की स्थापना के आधार की सामग्री प्रस्तुत की। इस सम्बन्ध में यद्यपि उनका आग्रह वैदिक धर्म व दर्शन, विशेषकर अद्वैत वेदान्त, की ओर ही अधिक अभिमुख रहा है, तथापि उन्होंने अन्य धर्म-दर्शनों की ओर भी देखा। प्राचीन भारतीय धर्म-दर्शन के मूल सिद्धान्तों को आधुनिक सन्दर्भ में विश्व-रंगमंच पर उतारने की सिद्धहस्तता उन्हें प्राप्त थी। आज संसार के अन्य देशों, विशेषतः पश्चिमी देशों, के लोगों में भारतीय हिन्दू धर्म-दर्शन तथा संस्कृति को जानने-समझने के लिए जो रुचि पैदा हुई है, उसका समस्त श्रेय स्वामी जी को ही जाता है।

बौद्ध धर्म को उन्होंने हिन्दू धर्म की निष्पत्ति के रूप में स्वीकार किया हैं और हिन्दू होते हुए भी सन् 1893 में आयोजित शिकागो की विश्व धर्म महासभा के अवसर पर उन्होंने अपने आपको व्यावहारिक रूप में बौद्ध कहा है–

''मैं बौद्ध धर्मावलम्बी नहीं हूं, जैसा कि आप लोगों ने सुना है, पर फिर भी मैं बौद्ध हूं।'' किन्तु बुद्ध तथा बौद्ध धर्म के प्रति उनकी धारणाएँ बड़ी विचित्र एवं अन्त-विरोधों से पूर्ण हैं। उनकी इन्हीं धारणाओं पर हम विचार करेंगे।

स्वामी जी भगवान् गौतम बुद्ध के अप्रतिम व्यक्तित्व के अन्यतम रूप से कायल थे। उन्हें जहां भी अवसर मिला वे बुद्ध की भूरि-भूरि प्रसंशा करने से नहीं चूके। निःस्वार्थ कर्म के क्षेत्र में उन्हें बुद्ध से बढ़ कर संसार में अन्य कोई व्यक्ति नहीं मिला–''बुद्ध ही एक व्यक्ति थे जो पूर्णतया तथा यथार्थ में निष्काम कहे जा सकते हैं। ऐसे अन्य कई महापुरुष थे, जो अपने को ईश्वर का अवतार कहते थे और विश्वास दिलाते थे कि जो उनमें श्रद्धा रखेंगे, वे स्वर्ग प्राप्त कर सकेंगे। पर बुद्ध के अधरों पर अन्तिम क्षण तक ये ही शब्द थे–अपनी उन्नति अपने ही प्रयत्न से होगी। अन्य कोई इसमें तुम्हारा सहायक नहीं हो सकता। स्वयं अपनी मुक्ति प्राप्त करो।''[1] शायद यह पालि सुत्त–'अत्ताहि अत्तनो नाथो, अत्ताहि अत्तनो गति' का भावानुवाद है।

निष्काम कर्म द्वारा मानव-जीवन के चरम लक्ष्य अर्थात् मुक्ति को प्राप्त कर लेना ही कर्मयोग है। इसी कर्म योग के उच्चतम आदर्श के रूप में स्वामी जी ने गौतम बुद्ध को देखा और विश्व की अन्य विभूतियों में उन्हें अन्यतम पाया। उन्होंने अपने 'कर्मयोग का आदर्श' लेख में लिखा–''भगवान बुद्ध को छोड़ कर संसार के अन्य सभी पैगम्बरों की निःस्वार्थ कर्मप्रवृत्ति के पीछे कोई-न-कोई बाह्य उद्देश्य अवश्य था, परन्तु एक मात्र बुद्ध ही ऐसे पैगम्बर थे जो कहते थे 'मैं ईश्वर के बारे में तुम्हारे मत-मतान्तरों को जानने की परवाह नहीं करता। आत्मा के बारे में विभिन्न सूक्ष्म मतों पर बहस करने से क्या लाभ ? भला करो और भले बनो। बस यही तुम्हें निर्वाण की ओर अथवा जो कुछ सत्य है, उसकी ओर ले जायेगा।' सारी मानव जाति ने ऐसा केवल एक ही चरित्र उत्पन्न किया है– इतना उन्नत दर्शन, इतनी व्यापक सहानुभूति! ... वास्तव में वे ही आदर्श कर्मयोगी हैं, पूर्णरूपेण हेतु शून्य होकर उन्होंने कर्म किया है; और मानव-जाति का इतिहास यह दिखाता है कि सारे संसार में उनके सदृश्य श्रेष्ठ महात्मा और कोई पैदा नहीं हुआ। उनके साथ अन्य किसी की तुलना नहीं हो सकती।''

समस्त राज-सुख को तिलांजलि देकर भी गौतम बुद्ध ने सम्पूर्ण संसार को अपना लिया और लोक-कल्याण के लिए वे जीवन-भर नगर-नगर, ग्राम-ग्राम, घर-घर पैदल घूम-घूम कर निःस्वार्थ भाव से विशुद्ध

1. देखिए विवेकानन्द संचयन-प्रकाशक रामकृष्ण मठ, पृष्ठ 275

धर्म का दान लोगों को देते रहे। उनकी करुणा, उनकी मैत्री प्राणी मात्र तक फैल गयी। अमेरिका के डिट्रॉइट नगर में स्वामी जी बोले 'जगत् में वे ही एक मात्र ऐसे हैं जो यज्ञों में पशु-बलि निवारण हेतु किसी प्राणी के जीवन की रक्षा के लिए अपना जीवन भी निछावर करने को तत्पर रहते थे। एक बार उन्होंने एक राजा से कहा- 'यदि किसी निरीह पशु के होम करने से तुम्हें स्वर्ग की प्राप्ति हो सकती है तो मनुष्य के होम से और किसी उच्च फल की प्राप्ति होगी राजन्! उस पशु के पाश को काट कर मेरी आहुति दे दो शायद तुम्हारा अधिक कल्याण हो सके।'' आत्मशक्ति का जितना विकास गौतम बुद्ध में हुआ, स्वामी जी की दृष्टि से उतना किसी और में नहीं हुआ। संसार में वे सर्वप्रथम श्रेष्ठ सुधारक हैं। बुद्ध ने कोरी दार्शनिक मान्यताओं, काल्पनिक अवधारणाओं एवं सैद्धान्तिक बातों के बजाय जीवन-जगत् के यथार्थ तथ्यात्मक सत्य की अनुभूति पर बल दिया और दुःख-चक्र से मुक्ति का मार्ग लोगों को बताया तथा इस प्रकार लोक में धर्म-चक्र का प्रवर्तन किया।

स्वामी जी भगवान् गौतम बुद्ध के इस विवेक-सम्मत (Rational) उपदेश के प्रसंशक हैं कि 'तुम किसी बात को केवल इसलिए मत स्वीकार करो कि यह बात अनुश्रुत है, परम्परा और पीढ़ियों से मानी गयी है या बहुतों द्वारा इसी प्रकार कही गयी है, अनुमान सिद्ध है अथवा तुम्हारे मन और स्वभाव के अनुकूल है। परन्तु जब तुम आत्मानुभव से स्वयं जान लो और परख लो कि कोई बात तर्कसम्मत है, विवेक युक्त है, साथ ही लोकहितकारिणी भी है, तो उसे स्वीकार करो और उसके अनुसार जीओ।' गौतम बुद्ध किसी को अंधेरे में नहीं रखते और स्पष्ट रूप से कहते हैं कि 'मैंने तुम्हें बेड़े की तरह धर्म का उपदेश पार उतरने के लिए दिया है, सिर पर ढ़ोये-ढ़ोये फिरने के लिए नहीं।' हमने कहीं पढ़ा है कि महापण्डित राहुल सांकृत्यायन ने तो इन्हीं उपदेशों से सम्बन्धित पालि-भाषा के सूत्रों को देखकर अपना आर्य-समाजी वेश उतार दिया था और वे बौद्ध धर्म में दीक्षित हो गये थे। आखिर उनके जैसे बुद्धिजीवी प्रगतिवादी व्यक्ति के लिए इससे बढ़ कर और क्या बात हो सकती थी! फिर जीवन और जगत् से सम्बंधित जो सत्य सार्वभौम है, सार्वकालिक है, सार्वजनीन है, वह प्रत्यक्ष साक्षात् अनुभूतिगम्य ही तो है, अनुमान एवं ग्रंथगम्य नहीं। अतः सही निर्देशन में सामान्यजन भी इसे आसानी से हृदयंगम कर सकता है। स्वामीजी के मानस को बुद्ध का यही अनुभूतिगत व्यावहारिक पक्ष गहराइयों तक छू गया और आगे उन्होंने उद्घोषणा की-''ईश्वर में विश्वास रखने से अनेक व्यक्तियों का मार्ग सुगम हो जाता है। किन्तु बुद्ध का चरित्र बताता है कि ऐसा व्यक्ति भी, जो नास्तिक है, जिसका किसी दर्शन में विश्वास नहीं, जो न किसी सम्प्रदाय को मानता है और न किसी मन्दिर-मस्जिद में ही जाता है, जो घोर जड़वादी है, परमोच्च अवस्था प्राप्त कर सकता है। बुद्ध के मतामत या कार्य-कलापों का मूल्यांकन करने का हमें कोई अधिकार नहीं। उनके विशाल हृदय का सहस्रांश पाकर भी मैं स्वयं को धन्य मानता हूं।''

शाक्य मुनि बुद्ध के प्रति स्वामीजी की भावना पराकाष्ठा तक पहुंचती है जब वे धर्म महासभा में निर्द्वन्द्वता के साथ यह कहते हैं कि ''शाक्य मुनि ध्वंस करने नहीं आये थे, वरन् वे हिन्दू धर्म की निष्पति थे, उसकी तार्किक परिणति और उसके युक्ति-संगत विकास थे।''

यह बड़ी विचित्र बात है कि जिस बुद्ध की प्रशंसा करते स्वामी जी कभी न अघाये उन्हीं बुद्ध के प्रति भ्रान्त धारणाएं व्यक्त कर गये। यद्यपि स्वामीजी ने यह सब बड़ी निःश्छल भावना से किया होगा, उनके मन में कहीं भी दुराव अथवा दुराग्रह का भाव नहीं होगा तथापि उनके मन-मस्तिष्क में छाये हुए हिन्दू धर्म-दर्शन के संस्कारों ने ही उनसे बीच-बीच में यत्र-तत्र ऐसी टिप्पणियां करवा दी। हम यहां उनकी ऐसी ही कतिपय टिप्पणियों पर विचार करना चाहेंगे।

''ईसा मसीह यहूदी थे और शाक्य-मुनि हिन्दू। यहूदियों ने ईसा को केवल अस्वीकार ही नहीं किया, बल्कि उन्हें सूली पर चढ़ा दिया; हिन्दुओं ने शाक्य-मुनि को ईश्वर के रूप में ग्रहण किया और वे उनकी पूजा करते हैं।''

(विवेकानन्द संचयन पृष्ठ 21-22)

स्वामी जी का उक्त कथन ऐतिहासिक परिप्रेक्ष्य में कुछ विसंगत-सा प्रतीत होता है। पहले तो यह कि सिद्धार्थ गौतम बुद्ध हिन्दू थे। जाति तथा धर्म के रूप में हिन्दू शब्द का प्रयोग बहुत बाद में हुआ है। भारतीय इतिहास में न तो किसी वेद में, न किसी आरण्यक में, न किसी ब्राह्मण में, न किसी उपनिषद में, न रामायण-महाभारत जैसे महाकाव्यों में, न मध्यकालीन किसी पौराणिक ग्रंथ में और न संस्कृत के किसी इतर साहित्य-ग्रंथ में तथा न ही ईसा की सोलहवीं शताब्दी में गोस्वामी तुलसीदास द्वारा विचरित रामचरित मानस में उसका उल्लेख मिलता है। फिर समग्र बौद्ध एवं जैन वाङ् मय में तो धर्म व जाति के अर्थ में हिन्दू शब्द के प्रयुक्त होने का प्रश्न ही नहीं उठता। अत: शाक्य-मुनि गौतम बुद्ध को हिन्दू और तत्कालीन प्रचलित विशुद्ध वैदिक धर्म को अथवा उसके किसी रूप को हिन्दू धर्म या जाति कहना एक भ्रान्त धारणा तथा ऐतिहासिक विसंगति को ही पुष्ट करता है।

स्वामी जी द्वारा व्यक्त की गई दूसरी बात भी आज के व्यावहारिक भारतीय लोक-धरातल के बिल्कुल विपरीत दिखाई देती है कि हिन्दू लोग बुद्ध को ईश्वर मानकर उनकी पूजा करते हैं। पर क्या यह वास्तव में सच है ? हमें तो सिर्फ इतना पता है कि भारत में बुद्ध के अधिकांश मन्दिरों, स्तूपों, चैत्यों और विहारों को या तो तोड़-फोड़ दिया गया या उन्हें हथिया कर उनमें स्थापित बुद्ध की प्रतिमा को किसी अन्य ईश्वर की प्रतिमा का रूप दे दिया गया अथवा फिर उन्हें स्वत: ही नष्ट हो जाने के लिए उपेक्षा के गर्त में डाल दिया गया। सारनाथ तथा अन्य बौद्ध स्थलों पर निर्मित इन स्तूपों, बिहारों आदि की तो ईंटें तक खिसका-खिसका कर लोग ले गये और उनसे उन्होंने अपने घर बना लिये। बौद्धगया के प्रसिद्ध प्राचीन ऐतिहासिक मन्दिर में तो अभी कुछ वर्ष पहले तक हिन्दू पुरोहित अनधिकृत रूप से बैठे थे और बुद्ध को विष्णु तथा उनके प्रथम पांच शिष्यों को पांच-पाँडवों के रूप में मान्यता देकर चढ़ावा स्वीकार करते थे। यह तो बड़ी मुश्किल से एक श्रीलंकाई प्रबुद्ध मनीषी अनागरिक के अनवरत प्रयासों तथा न्यायालय में गुहार से वह उनके चंगुल से मुक्त हुआ है और बौद्धों को उसका अधिकार मिल पाया है। 'भारत के महापुरुषों' पर मद्रास में दिये गये स्वामीजी के भाषण में यह उल्लेख हुआ है-''जगन्नाथ जी का मन्दिर तो एक प्राचीन बौद्ध मन्दिर है। हमने इसको तथा अन्याय बौद्ध मन्दिरों को हिन्दू मन्दिर बना लिया।'' -(विवेकानन्द संचयन पृष्ठ 253)। अधिकांश पुराण-ग्रंथों में बुद्ध को विष्णु का अवतार मानते हुए भी उनकी निन्दा की गई है। फिर बुद्ध के व्यक्तित्व और उनकी महानता के सामने हतप्रभ होकर उन्हें ईश्वर का अवतार भी मान लिया गया है तो प्रश्न उठता है कि हिन्दुओं द्वारा उनका कौन-सा मन्दिर अब तक कहां निर्मित किया गया है और किस मंदिर में उनकी मूर्ति स्थापित कर उनकी पूजा की गई या की जा रही है ? जबकि भारत के नगर-नगर में, हर गली-कूचे में हिन्दू ईश्वरों, देवी-देवताओं के मन्दिरों का निर्माण किया गया है। बुद्ध की पूजा की तो बात ही छोड़िये, उनके नाम का मन्दिर तथा उसका प्रतिमा कीं प्रस्थापना का एक भी उदाहरण इस आधुनिक भारत में मिलना कठिन है।

फिर ईसा मसीह के समान धरातल पर बुद्ध को खड़ा करके यह कहना कतई बेमानी है कि यहूदियों ने ईसा को अस्वीकार कर उन्हें फांसी पर चढ़ा दिया जबकि हिन्दुओं ने बुद्ध को ईश्वर के रूप में स्वीकार कर उनकी पूजा की। इससे यहूदियों की तुलना में हिन्दुओं की उदारता तो बताई गई है किन्तु यह यहाँ भूल हो गई कि उस देश का समग्र शासन-तन्त्र ईसा की शिक्षा के विरुद्ध था जबकि बुद्ध तथा बुद्ध की शिक्षाओं को मगध के तत्कालीन भारतीय राजा बिन्दुसार, अजातशत्रु तथा कौशल के राजा प्रशेनजित ने और विद्वान् ब्राह्मणों तक न सहर्ष स्वीकार कर लिया था; वे उनके अंजलिबद्ध शिष्य हो गये थे। फिर भला दुद्ध को वे फांसी पर क्यों चढ़ाते ? हाँ, ईसा के बहुत बाद बुद्ध की शिक्षाओं को ही नहीं, उनके नाम को भी फांसी पर चढाने की कोशिश अवश्य की गई, जो आज तक भी जारी है।

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पहला पन्ना

(कॉशुर हिस्सु)

व्यचार

प्रथ इंसान् सँज़ि ज़िन्दगी मंज़ छि कैंह मौलुल्य चिह तिथु ति यिवान यलि सु बापॉर-व्यवहार हना मँशरिथ तु पायस प्यथ सोचुनि बिहान कि अमा बॅ कुस छुस? क्याज़ि छुस? जन्मस क्याज़ि आस। यि ऑन्द पोख कॅमि बनोव? योर यिथ क्या छु म्योन मक़सद? हे ग़ारनिशीन तु कोह बुज़ गया म्यॉन्य दुशमन। बॅ मा छुस कॉहु पाज़िट्यू रोल अदा करनु खॉतिर ज़न्मस आमुत। म्यॅ छि केहँ मौलुल्य चिह। बॅ क्याज़ि खारख नु रथि। जेहकिस कम्प्यूटर सिक्रीनस प्यठ छु अख-अख फ्लॉश वोतलिथ यिवान तु म्यॅ छु बासान कि कुस.ताम छु कति ताम डोरि गंडस तल म्यॅ दुनियाकिस मंचस प्यठ दारिदजि पॉथर गिन्दुनावान। म्यॉनिस सोचस छि कॉत्याह खुरि नाल वलान। सु छा म्यॅ मंज किनु बॅ छुस तस मंज़, किनु सुई छु सोरुय तु बॅ म्यॉचि ब्वुमुत गुलालु युस कॅनकुडारस मंज़ मस्त स्पदिथ नमरूदुन दम छु बरान तु कालु कालय लोसुवुनिस दोहस सुत्य लोसान तु असार संसारचु चेनवन दिवान। मगर ॲटीचूड छुस पॉज़िट्यू। वुछिव दोहय फौलान किथु छु पॅनुनि आशकान तबीयतुक मुज़ाहरु करान। योदवय ज़िन्दगी छि चिहन हँज़ अमा तोति क्या गव!

कश्मीर शैवइज़्म ति छु अख पॉज़िट्यू सोच युस असि ज़िन्दगी ज़ुवनस सुत्य सुत्य ज़िन्दगी चेननुच कल छु कड़ान तु शिवु सुंज़ि यछायि सगुविथ शिवमय सपदनुच पछ़ गनिरावान। म्यॅ क्या कॉम वॉरागस सुत्य? हे बॅ छुस मुरचगॅर सुन्दि अथु म्यॅचि कमुविथ क्रालु चख़ वसिथ म्यॅचु मूरथ तिहंज़ि यछायि हुन्द परिणाम। सु छु म्यॅ वुछिथ तोशान तु पान परज़ुनावनुच कल कड़ान। बॅ छुस अकिस खास कथिकुन तुहुन्द त्वज्जुह मबज़ूल यछान करुन कि शिवु फलसफु छु ज़िन्दगी ज़ुवनुक, ज़िन्दगी मंज़ कैंह प्रावनुक तु ज़िन्दगी पहुचानुकनुक फलसफु। न छि जटु ज़ेठरावनि तु न गीरुवस्त्र लॉगिथ सन्यास धारण करुन ज़रूरी। शिव फलसफुक ऑलिम आसनु खॉतिर छुनु कुनि ज़ॉच, सम्प्रदाय या वरगस सुत्य वाबस्तु आसुन ज़रूरी।

हे शिव परज़ुनावनु खॉतुर तु शिवमय स्पदनु खॉतुर छु यिमव दोसु देवारव ह्योर खसुन। शिव यलि यछ़ि सोरुय स्पदि सम तु सम स्पदुनुई गव नूरि अन्वर द्रींठ्य युन।

–भूषणलाल कौल

मुबारकबाद

श्रीमती बिमला रैणायि हँज़ अख अहम किताब "लल म्यानि नज़रि" गयि जॅमिस मंज़ पॅतिमि र्यतु रिलीज़। यिछ अहम कॉम अन्द वातुनावनस प्यठ छुस बु तिमन कश्मीरी पण्डित सभा जम्मू कि प्रधान श्री त्रिलोकी नाथ खोसा सॉबुनि तरफु तु सभायि सुत्य वाबस्तु प्रथ सदस्य सँदि तरफु मुबारकबाद पेश करान।

– एडिटर

त्र्युम कुस्त

सूफी शॉयरी तु शाह गॉफूर

जगन्नाथ सागर

शॊह गॉफूर रटिथ यार् सुंद पाये
मुदा ओसुस यार डेंशुन
धुन् केंह लारुन यथ फॉनी सराये
यम् ग्राये मॅल्यम ना।

यि यम् ग्रायन हुंद मंज़िल प्रावुन छुन् सहॅल। यि मुकाम हॉसिल करन् बापथ छि रियाज़थ प्यवान करन्य। साद्नायि मंज समाज़ ताम वातुन छु अख क्रयूठ सफर। यिमन तजरुबन हुंद आलम छु अख बद्लै आलम तु यिमव तजरुबव मॅज़्य नेरुन छु पान ग्रेट् कडुन तु परिनि छानुन तु अमिच बावथ करन्य छे तुलु त्यंगल चापॅन्य। अत्यथ छि न् लफज़न त्वछ़ रोज़ान बॅल्यकि छे मन् मनकल व्वहनाव्ण्य प्यवान। यि छु दॉयमी मसरतुक तु मसती तु पननि पान् निश् बेखबरी हुंद आलम आसान। नजर छे हदव मंज़् आज़ाद गछ़ान। हकुल यकीन छु एनुल यकीन बनान। अशकुक अलाव छु आशकस न्यरमल बनॉविथ अथ लायक बनावान! युहै तजरुब् छु शाह सॉबस नज़रि वुसजार दिवान तु तस छु प्रथ चीज़स मंज़ सुय बस सुय बोज़न् यिवान। वनान छु :-

गाह ओस दखेश पुरिथ गुनय-गाह ओस अतलास लॉगिथ शाह
गाह ओस गिरदस गाह ओस ब्वनै-सु ओस पानै वनय क्या
ऑर्यफस छु यकीन हर्यरि त ब्वनै केंह छु नु सिवायि गॉर अलाह
गॉफ्यलस छु गुमान् छा किन् छुनै सु ओस-पानै वनै क्याह
गॉफिल ऑद्य ऑद्य दोपमय मनै-वनान वनान बूज़थम न् ज़ांह
यिम् कथ् शाह गॊफूर बावान छु नै-सु ओस पानै वनै क्याह

येलि आशकस मूहक्य परद् दॅज़िथ छि प्यवान तु इरयफानिज़ात छु हॉसिल सपदान तॅमिस छु ज़र् ज़रस मंज़ ज़ाति हक नज़रि गछान, रंग्, रंग् बॅल्यकि हर रंग् छुस तसुंद जलव् द्रींठ्य गछान-गॉर अलाह आसनुक ज़्वन छु छलि-छलि वॅस्य प्यवान, अथ न्यसबस छु गॉफिल शकन तु गुमानन मंज़ हयन् यिथ वति रावान। ऑरिफ छुस चेन् वन दिवान ज़ेवि सुति यूत न् बॅल्यकि मन् किन्य ति। मन् वन्नस तु ज़ेवि वन्नस छि ज़मीन आसमानुच फरख। सीरि हकुक लल् ख्वल करुन छु चेत् कॉम, यि छु मनुक तजरुब्। यि ज़ेवि बावुन छु न् मुमकिन तवय छु न् शाहगॉफूर यिम् कथ् ज़ेवि वनान। केंह छु न् सिवायि गॉर अलाह "हस मंज़ छु मे लफज़न हुंद हेर फेर् बासान। अथ छि माने करनस मंज़ खुर यिवान "केंह छु न् सिवायि गॉर अलाह तु केंह छु न गॉर अलाह हस मंज़ छि मानियस टाकार् फरख। शाह सॉबुन वनुन छु गॉर अलाह छुन् किहीं। ज़रस ज़रस मंज़ छु सु पानय! करन क्रावन वोल सु पानै तु मनसूरस खोरख बॅल्य राह!"

नाहक हम मजबूरूं पर त्वहमत है मुखतारी की
जो चाहतें हैं सो आप करें हम को बस बदनाम किया

यि ज़ानुन तु पतु समरपन (Total Surrender) करुन छु सोरुय रॉविथ प्रावुन याने ज़िंदु मॅरिथ अबदी ज़िंदुगी प्रावुन्य छु क्याह ताम बदुलय चेनुन चित्रुन; यि छु न लएंडसकेप Landscape ज़ि यिमव अॅछव वुछव, यि छे स्व कॉफ़यत य्वस् चेतु सॅदरस मंज़ डुंग दिथ मोसूस छि गछ़ान, यि करनु बापथ छु शाह सॉब वनान।

आकाशु समंदरु मन चावु नावुन-वारु दपुनावुन बुय छुस सू
कन दिथ स्वखनन मानि गछि चारुन-दारनायि दारुन सू हम सू

यि "सू" वनुन छे नु गफु कथ, यि छु ऑव्यल्यन तु ज़ॉव्यल्यन स्वखनन मानि चारुन। सोरुय रॉविथ सोरुय लबुन। यि छु वायस तु कायस म्युल करुन। लल द्यद ति छे वनान-कर मनस तु पवनस संगाठ। शाह गॉफूर ति छु यी वनान।

यि छे सॉन्य सहलंगरी तु बॅयु नु केंह ज़ि असि छु नु शाह गॉफूरुन कलामु रॅछ़रिथ ह्योकुमुत ति कॅरिथ ति छु तिमन चुक्यदरन हुंद एहसान यिमव यिम पाँछ बॉथ असि ताम वातु नॉव्य, अगर यिहुंद सीरुय कलामु बदस आसि हे त्यलि गछुहन शाह सॉबन्य बे शुमार गोशि नॅन्य, ति कॅरिथ ति छु नु अथ कथि कांह शक ज़ि शाह सॉब छु अख हसास, थदि पायु तु पयस वोतमुत शॉयिर ओसमुत यि छु सूफी स्वंज़ुलि हुंद अख नुदंबून रंग! अँहज़ि शॉयरी हुंद माछ मेछर, लफज़ु वरताव, दॉखली तजरुबन हुंज़ बावथ, हुसनुच मूलांकुवन तु नगमुगी छे परन वॉल्य सुंद दिल मुहिथ निवान! काश अहुंज़ि ज़ॉति ज़िंदुगी हुंद पूरु पय आसि हे त्यलि फ्वलुहन लॅमबि पम्पोश! यिचॅय छे खबर ज़ि शाह गॉफूर, महमूद गॉमी तु स्वछ क्राल छि कालु बॉज्य तु पीरु बॉज्य ऑस्य मुत्य तु शाह सॉब छु छून बडगामि रुज़ान ओसमुत। शाह सॉब छु शासतुरस सुत्य सुत्य इसलॉमी तसॅवुफॅक्य असरार तु रुमूज़ ति ज़ानन ओसमुत। शासतुरक्य ज़ॉव्यजार तु क्वरानि मॅजीदुक्यन आयुतन हुंद बर मॅहल बरताव छु अमि कथि हुंद टाकार सबूत।

रव्वदाय करयनस गॅरीकि रॅहमत।

हवालुजात :-

1. 'कश्मीरी ज़बान और शाइरी'-दोयुम हिस्सु-'आज़ाद'
2. 'सूफी शॉयरी'-जिल्द अवल-कलचरल अकादमी श्रीनगर
3. 'कुलयाति समदमीर' - कलचरल अकादमी श्रीनगर
4. 'कॉशरि अदबुक तवारीख'-नाजमुन्नवर, शफ़ी शोक़
5. 'ललद्यद'- नंद लाल कौल 'तालिब'।

वाख

डॉ० बद्रीनाथ कल्ला
(राष्ट्रपति पुरस्कार से सम्मानित)

1. दयि दयि करान प्रोवुथ ना कैंह,
दयि दयि करान गोय द्यन राथ,
मनुच दुयी यलि चुय त्रावख
अदु हो प्रावख परमु गथ॥

2. मनु मंदिरस मंज़ सोरुय व्यपिथ छुय,
श्रपिथ छय यि सॉरुय बुत राथ
यि ज़ानुन छुय द्वर्लब जीवस,
ज़ॉनिथ प्रावख चुय परमु गथ॥

3. तन नॉविथ नो मन ज़ांह श्वद गोय
मनु मंदिरस चेंय त्रोंपरिथ बर
तनस मनस यलि कुन कररवुय
त्यलि हो प्रावख चुय परमु गथ॥

4. ज्ञानु-सॅदरस मंज् ग्वतु यलि दिख हो,
म्वलुल्य म्वखतु दानु लबख हो
आत्मु ज्ञानु सुत्यन जहान ज़ोतु नावख,
वुन्य हो प्रावख परमु गथ॥

5. च्यथ सिरियि यलि प्रकाश छ़टे,
अज्ञानु अनि गटु पानय हटे
मनु कुठिसुय तॉर्ययिन मुचरनु ये
त्यलि हो प्रावख परमु गथ॥

6. बीदस मंज़ यलि अबीद मानख
सोरुय ब्रह्मांड़ यलि कुन ज़ानख
शिवु सुंद्य रूप कुनुय वुछुख
त्यलि हो प्रावख परमु गथ॥

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माता पार्वती हॅंद्य व्यदाख्

गिन्दन गौराह नचन गौराह जिगर मे ज़ोलमुत छुनम
सु बालुमौत जटाधराह जिगर मे ज़ोलमुत छुनम
सु भंगिमौत सु चरसुमौत
छ़ॅल कुरिथ चोलुम सु कौत
हरमोखॅ छा किनु हरिश्वराह जिगर मे ज़ोलमुत छुनम
वुछान वुछान चोलुम वुनी
थॉविथ मे बालि कुन्य ज़नी
कैलाशि प्यठॅ अमरीश्वराह जिगर मे ज़ोलमुत छुनम
छु नीलकंठ छु महादीव
छु पंचमौख छु दशुभुजा
सु महाकाल भूतीश्वराह जिगर मे ज़ोलमुत छुनम
कनन कुंडल ड्यकस चंन्द्र
जटन गंगा छि शूभिमान
त्रिनेत्रधर भस्माङ्गधराह जिगर मे ज़ोलमुत छुनम
सु युॅथ छु त्युॅथ छु म्योन मौत
बु दिल वन्दॅस वन्दॅस जिगर
हरमोखॅ कुयि गंगाधराह जिगर मे ज़ोलमुत छुनम
पॅरान ति ओ३म् सोरान ति ओ३म्
मौखस ओ३मुक आकार नौन
अलक्ष्य अघूर गौवरीश्वराह जिगर मे ज़ोलमुत छुनम
'गमगीन', वॅछिहयक यिकुवटय
दयवु पाप हरनस ज़न्मुकी
ऑमरावती अमरीश्वराह जिगर मे ज़ोलमुत छुनम
गिन्दन गौराह नचन गौराह जिगर मे ज़ोलमुत छुनम
सु बालुमौत जटाधराह जिगर मे ज़ोलमुत छुनम।

सतीश मुंशी 'ग़मगीन'
'अनुराधा पुरम'-बरनाई, जम्मू

न्यसुफ रॉच़

बेयि गयि कनन अज़ क्रेख कसुंज़ ताम न्यसुफ रॉच़
बेयि सपुद कसताम मन्दिनेन शाम न्यसुफ रॉच़।

गव बरस ठुख ठुख तु फॅटि वुसवॉसि ॲदंरिम्यन
रोव फ्रटु लद कोतरस आराम न्यसुफ रॉच़।

गव अखा: अडखेव सपुद खामोश मुरदा: ज़न
ता वकति मरग लरज़ु बर ॲदाम न्यसुफ राच़।

हलकॉय गमति बब त मोज ललवान पुत्रु दग
अनि सारि छाँडान तिम पनुन गुलफाम न्यसुफ रॉच़।

तस न खबर ज़िन्दु छा किनु मॊरदु छे तस मोज
शीर-खार दिवान माजि बबन दाम न्यसुफ रॉच़।

दोह लूस तामथ ऑसि करान सारी पगहचि सुच़
हँगु तु मँगु गव कबरि-बुज़ि ओड गाम न्यसुफ रॉच़।

कुस मूद तिमन पनुन अदु महसूस करहन दग
लूकु खूनुकी तिम चवान छि जाम न्यसुफ रॉच़

दोह-मुजूरस कुस प्रुछ़ान क्रेषान चॊचि टुकरस
रहनुमा तॅमिसदि रव्यवान बादाम न्यसुफ रॉच़।

यमु-दूत अछन पॅट् गन्डिथ ॲनिखलि निवान लूकन
तिम नु सनान पुख्त छा किनु खाम न्यसुफ रॉच़।

आरु-होत "अर्पण" वुछान बे आर नबस कुन
ओरु मा वसि रहमतुक इलहाम न्यसुफ रॉच़।

भूषण लाल भट्ट 'अर्पण'
आदर्श नगर-लेन-I
पलोरा टाप, जम्मू.

"यथ वावु हालि मंज़"

अख तबसुर

शार वॅनिथ कांह मनज़र व्वतलावुन या कांह जज़बु अबसावुन छु शॉयिरु सुन्द क्रोवुत ति तु कमाल ति। मगर बावन हॉरी हुंद्यन ग्वतन मंज़ तखलीकी अमलि हुन्द व्यसतार तु व्यवहार प्रज़नावुन छु इज़हारकि ह्यॊर पहन सॅथर्‌युक नेब दिवान। युस स्वखन गव यिमन अनसरन हुंद्य अनहार परखावनस कुन कल करि, सॆज़ुय कथा छि ज़ि सु छु माँडमुच् त मॅथमुच् वथ त्रॉविथ अकि नवि रगुं शिकारि हुंद्य नम उसतवार करान तु तमि खॉतरु बावॆच् बलुक ताज़ु खूर गरनुक संज़ ति। मोती लाल 'मसरूफ' सुंज़ि "यथ वावु हालि मंज़" वुछ मे यिहय चोगं ज़ालनुक अमार। यि छि म्यानि खयाल् सान्यन शॉयिरन मंज़ अख अलग कल तु कॉविश हावान। बावथ करनुक्यन तु कथु दॉयरावनुक्यन न्यायन न्यासन येमि कसरतु सान सु सन्योमुत छु तमिच मेलि नव्यन कॉशर्‌यन शॉयिरन मंज़ खालुय कांह मिसाल। बु ति कोता मुकावु चुकावु मगर सिरिफ केंचन शारन हुन्द ताँ ताँ छु वारयाह केंह हावान बावान।

इलहाम वरतॉविथ अछुर नॅन्यरोव
मसरूफु शारुत थॊव नु शहन मंज़
॰ ॰
फौज नु कांह तिछ़ ज़ुच दपव तापस अन्दर
यिम छि पनुनी कॅल्य हवस शिहलिस दज़न
॰ ॰
गॊमुत आवारु एहसासुक छु पॉथुर
शहन थावुन्य वॅलिथ कथ, कथ छे नेहद्राव
॰ ॰
युथ स्वखन मॅदराव लफज़ुत कड न्यबर
युथ ज़ि मसरूफो बनरव मिज़राब म्योन
॰ ॰
अछुर थावुन गॅरिथ ड्यकु टिकु छु शारुक
॰ ॰
यिम छि बस अकिस द्वछ़ि मंज़ खॉरिथ शार।
परन वॉल्य वुछन ज़ि किताबि मंज़ छि यिम गुतुल्य।

प्रथ वरकस तु प्रथ गज़लस मंज़। यि छु शॉयिरी हुंदि थदि पहन हॆरि पाव्युक सता। "एहसासुक पॉथुर" तु "कथि हुन्द नेहद्राव" छु खयालकि होशुक ति तु इज़हारकि जोशुक ति पय दिवान। यि छि सिरिफ अख चलुवुन्य चलुवुन्य मिसाल।

बु छुस किताबि हुंदिस तक़रीज़कार अमोन कॉमिल सुंदिस यथ खयालस सुत्य इतिफाक थावान ज़ि 'मसरूफ' छु प्वरवतु तु नॅफीस शायिर.......... मे कॊर बावन हॉरी हुन्द यँदुर कतनुकिस तसुंदिस हॉवी अमारस कुन इशारु ति क्याज़ि यि छि अख खास त्राय यॊसु बाकयन निशि कमुय पहन द्रींठ्य गछ़ान छि। मगर तसुंद्य कॆहं शार ति छि तॅरिथ गछ़ान तु पनुन्य तेह त्यबुंर हावान। बु करु बस अकुय ज़ुय नकुल।

रोतुल सियाह पोंद रोव पॅदिस ताम
तिकु तारि गाशि ज़ुच छे गिंदान वाव
॰ ॰
गुलाबव ऒस तु वावस च़ॅज यि गांगल
समय मॅदर्‌यव सुबुह व्वलस्योव वछस तल

मे छि अलबता अकि कथि हुंज़ तलखी। 'मसरूफ' छु ख्वशनॅवीस ति यि छु तस बॊड ग्वन। गॊछ़ ति यि आसुन ज़ि तसुंज़ि किताबि आसिहे नॅफीस तु बेऑब किताबत मगर सपुदमुत छु अथ वुरेबु....... स्वय ना पॉन्य पानस मस कासनुच कथ हिश। किताबि हुंज़ लिखॉय छि नाहमवार। शार परनस छि थ्वस यिवान। दाल तु वाव छु तकरीबन हिवी आयि लीखित। यॊताम नु शारुक मतन सही परनु यियि तॊतान्य तथ लुतुफ तुलुन तु परखावुन छु महाल............. आश रोज़ि ज़ि अथ वकानस यियि कांह तदोरु छांडनु।

मुहम्मद यूसुफ टेंग
वज़ारत रोड जॊम
29 मार्च 2006

"मॅत्य वर्ण"

स्वर्गीय मोहन लाल ठुस्सू 'कोफूर सॉब'

मॅत्य वर्णु मसतानु मुच़राव लोलु बागस तॉरिये।
या बेहुम क्वछि क्यथ बु ललुवथ गछ़ि मच़र मॅति जॉरिये।

या मे हाव पोत छ़ाय पनुनी तॅथ्य् वुछिथ गछु तूर्य कुन,
कांह अखा पोर्‌यम नु दुशमन कल मे गनिह्यम ऊर्य कुन।
नतु मे कुन कर अख नज़र स्योंद स्वय मे छम बॅड यॉरिये॥

क्या मे नेर्‌यम दारि ऑश हॉरिथ लॅगिथ दरु दारि प्यठ,
क्या मे नेर्‌यम पान मॉरिथ पानु छस ग्रटु खारि प्यठ।
क्या मे नेर्‌यम आन हॉरिथ चानि येमि बाज़ॉरिये॥

या मे वनतम कति बु प्रारय कति सनख म्यान्य्न गमन,
या मे वनतम कोत बु वातय तथ मकामस येति न मन।
नतु वनतु कति बनि तन तु मन यकसाँ कति यियि वॉरिये॥

योदवय बेहख कुन ज़ोन प्रुछ़ी कुस कति वॅसिथ यिम गतॅरुनिये,
श्रेह खसिय चॅशमन कमन सीनस हिसाब ह्यख कतरनुय।
यूत अनफासक मगर कति कूत छुख व्यसतॉरिये॥

छुस दपान दिमु चाक सीनस हावुहय लोलुक्य ज़खुम,
खोफ यी '**कोफूरसुय**' बस जाय अॅथ्य् मंज़ चॉन्य् छम।
क्याह खबर लगि ग्राय आरामस तु पय गछ़ि वॉरिये।

मॅत्य वर्णु मसतानु मुच़राव लोलु बागस तॉरिये।
या बेहुम क्वछि क्यथ बु ललुवथ गछ़ि मच़र मॅति जॉरिये।

✪

दो कविताएं

प्रेम नाथ प्रेम

I

कडंयन मज़ं गुल फ्वलान अकसर च़्य वुछथा।
छु ल्यम्बि पंपोश डोलान अकसर च़्य वुछथा॥

नयन मंज़ नुनु पोशन शोख यावुन।
अती दॉद्य लद बलान अकसर च़्य वुछथा॥

व्यहॖल छ़ठ सोंतु सुलि हरदुन्य लगान वॉन्य।
यम्बुरज़ल गुल्य मलान अकसर च़्य वुछथा॥

बवान वॉन्य शोरु.क्वंग डारन अंदर छुय।
ख्यनस कित्य बम बनान अकसर च़्य वुछथा॥

गुहुल वन कोतल्यन हॉमि सुन्द तु यमि सुन्द।
इशारन प्यठ दज़ान अकसर च़्य वुछथा॥

शरीफन दंद टकै लॅज अजहलन मंज़।
छु ना अंदरी गलान अकसर च़्य वुछथा॥

हच़तुन शोलुन वॉन्य रंग यथ सब्ज़ारस।
वॉ रुवनस गुल दपान अकसर च़्य वुछथा॥

छय प्रेमस चेनवन लुज मुच़ सु वात्यम।
दिलुक छुस चंग वज़ान अकसर च़्य वुछथा॥

II

रोपु बदनस ग्वॉडनम नार वन सॉ कुस बोज़्यम।
लुजमुच़ छम अॅशुसुदार वन सॉ कुस बोज़्यम॥

मनसरुन्य पॉठय कुन ज़्वन छुस ना दारस प्यठ।
क्वर हस क़नि क़नि सगंसार वन सॉ कुस बोज़्यम॥

छुस छावान गरि गरि पान मलरन वॉलरस मंज़।
छुम नु वातान तोति शेहजार वन सॉ कुस बोज़्यम॥

लरि फिरि फिरि छॅ बुज़ान यति यस आसि लोलु ब्यमॉरय।
प्रथ अदु यति नारै नार वन सॉ कुस बोज़्यम॥

छुस लॉगमुत सहरावन मरज़ी छय चॉन्य।
बुथि छम्ब छुम पतु छम लार वन सॉ कुस बोज़्यम॥

थरु थरु छै शरीफन गीर गयि अजहलनय मंज़।
यति वॉथमुत ज़न गटुकार वन सॉ कुस बोज़्यम॥

बोज़ प्रेमो किथु वनहम छुम नो वनुनस वार।
कांह नो छु वफादार वन सॉ कुस बोज़्यम॥

सर्वगंगा निवास 329 बी
लेन-4, स्यूकटर-1, दुर्गानगर, पो. आ. रूपनगर, जम्मू

भक्ति-भावुच भावना बरुम द्रख तु संकट मे हरुम
मनि मूरथ स्वय गरुम द्रख तु संकट मे हरुम

आशायि चानि योर आस ग़म तु खॉरी व्वन्य कास
श्वद व्यचार मनि मंज़ बरुम संकट मे हरुम

केंह मन्ज़ु केंह क्या द्राव हृदयस मन्ज़ व्यचारनाव
ओंमकारुक अर्थ परुम द्रख तु संकट मे हरुम

प्रज़लान छुख तीज़वान ज़गतस मंज़ प्रकाशमान
सुय तीज़ अछरन जरुम द्रख तु संकट मे हरुम

कौल छुस क्याह बावय छौन छुस क्याह हावय
अथ रोट वारि-वारि करुम द्रख तु संकट मे हरुम

फटु मा येमि संसॉरय् पाप-शाप छिम अटुबॉरय
सुत्य भवसागरस तरुम द्रख तु संकट मे हरुम

बबु म्यानि यीतनय आर श्वद-ब्वद दितम गाटुजार
अनुग्रह विज़ि-विज़ करुम द्रख तु संकट मे हरुम

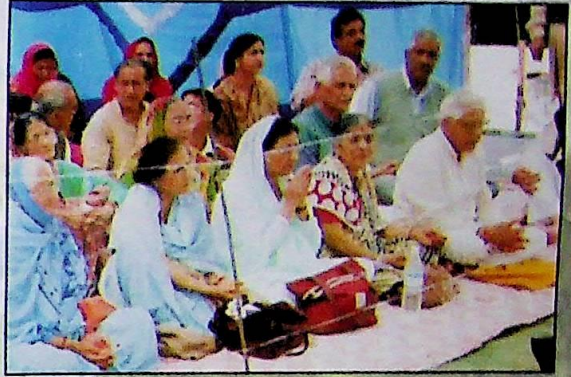
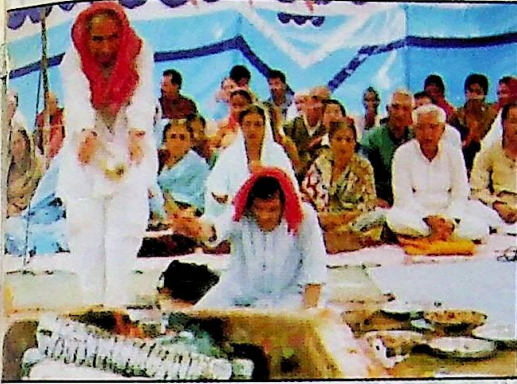
क्षणु-क्षणु चोनुय नाव सौम्य् शीतल स्वभाव
सुय नाव डेयकुसय मरुम द्रख तु संकट मे हरुम

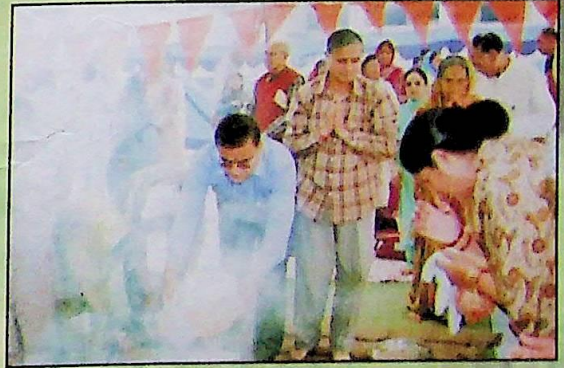
गटि मंज़ गाश हावुम न्यथ प्रभातु वुज़नावुम
लूभ मोह माया हरुम दूख तु संकट मे हरुम

व्यॉज़व वौलमुत छुस अॅन्दरीय गौलमुत छुस
नवि अनुहारु गरुम द्रख तु संकट मे हरुम

पदि-पदि चॉनी आशा युथ नु करहम ज़ांह 'हताश'
पादन तल मे वरुम द्रख तु संकट मे हरुम

प्यारे हताश
सतीसर
दूरदर्शन गेट लेन
ओल्ड जानीपुर जम्मू-तवी-180007
दूरभाष-2532171

DURGA-ASHTAMI MAHAYAGNYA
25/26 MARCH 2007

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्माणा हतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

the practice of seeing Brahma everywhere as a form of sacrifice Brahma is the ladle (with which the oblation is poured into the fire, etc.); Brahma, again, is the oblation; Brahma is the fire, Brahma itself is the sacrificer and so Brahma itself constitutes the act of pouring the oblation into the fire. And finally Brahma is the goal to be reached by him who is absorbed in Brahma as the act of such sacrifice.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम्। मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम्॥

I am the Vedic ritual, I am the sacrifice, I am the offering to the departed; I am the herbage and foodgrains; I am the sacred mantra, I am the clarified butter, I am the sacred fire, and I am verily the act of offering oblations into the fire.

Registration No. JK-279/2007

NAVREH

FIRST NAVRATRA

19 March 2007

ZANG TRAI

21 March 2007

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